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VOLUME 4



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# Modern History :

OR, THE

## PRESENT STATE

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## All NATIONS.

DESCRIBING

Their respective Situations, Persons, Habits, Buildings, Manners, Laws and Customs, Religion and Policy, Arts and Sciences, Trades, Manufactures and Husbandry, Plants, Animals and Minerals.

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By **Mr. SALMON.**

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**VOL. IV.**

Containing, The Present State of **PERSIA, ARABIA, ASIATICK TARTARY,** the **TURKISH EMPIRE** in **ASIA**, viz. *Chaldea, Assyria, Mesopotamia, Armenia Major, Syria, PALESTINE,* or the **HOLY LAND,** and *Asia Minor.*

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Illustrated with **CUTS** and **MAPS** accurately Drawn, according to the Geographical Part of this Work,

By **HERMAN MOLL.**

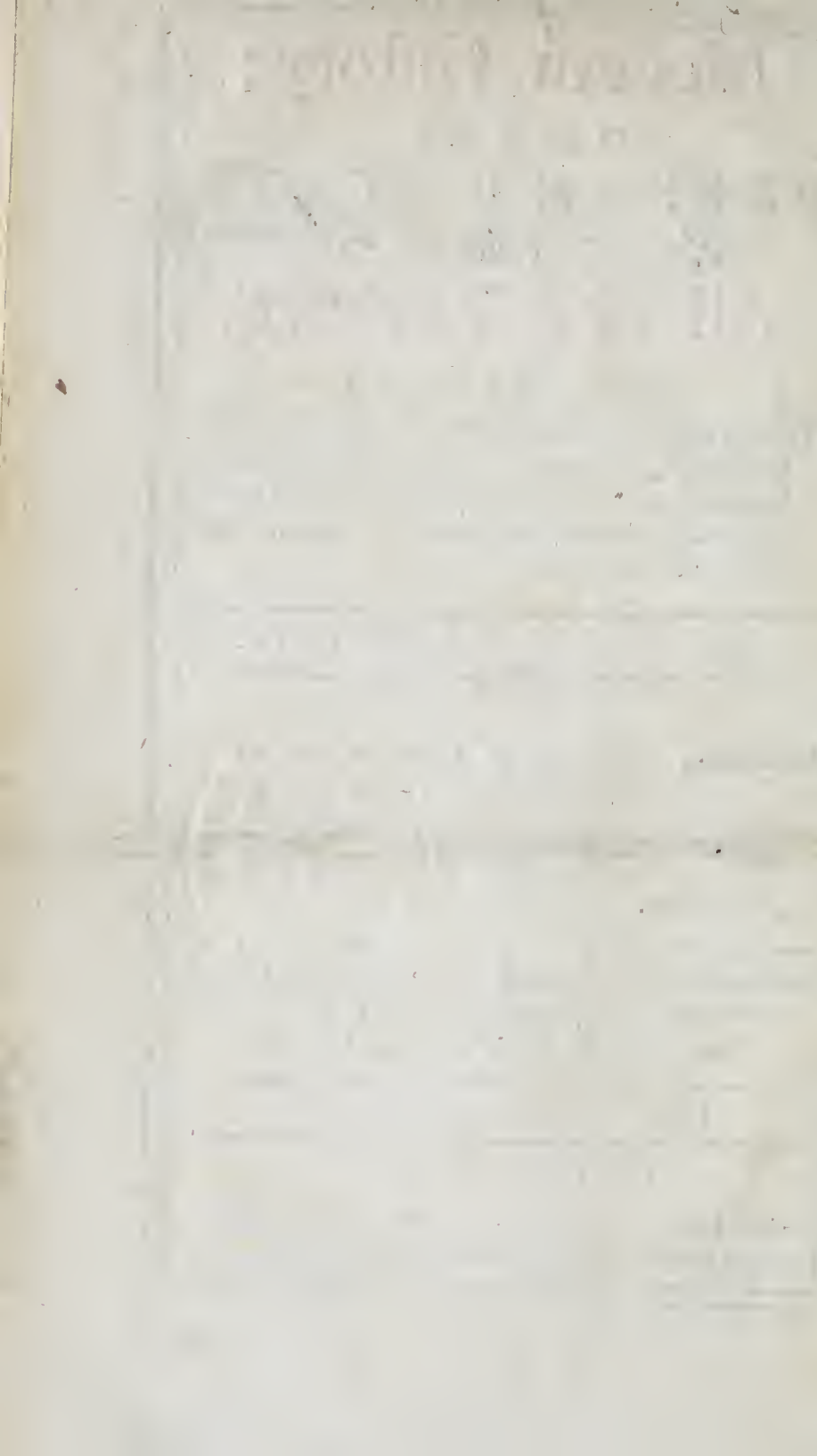
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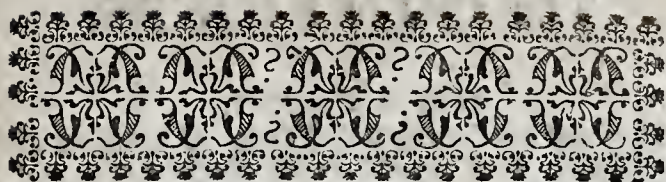
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THE  
CONTENTS  
OF THE  
Fourth Volume.

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The Present State of PERSIA.

CHAP. IX.

TREATS of the Arms of Persia, and the pompous Titles this Monarch assumes  
Page 1

CHAP. X.

Treats of the Government of the Provinces and great Towns; and of their Chams, Viziers, and other inferior Magistrates  
10

CHAP. XI.

Treats of their Laws and Punishments  
18

CHAP. XII.

Contains an Account of the Haram, or Womens Apartment in the Royal Palace of Ispahan

A 2 CHAP. 31

# The CONTENTS.

## C H A P. XIII.

*Treats of the Strength and Forces of the King of Persia, with regard to his Neighbours ; and their Manner of engaging an Enemy* 46

## C H A P. XIV.

*Treats of the Revenues of the Crown* 60

## C H A P. XV.

*Treats of the Persian Religion* 69

## C H A P. XVI.

*Treats of the Marriages of the Persians, and of the Condition of their Children* 147

## C H A P. XVII.

*Treats of the Funeral-Rites of the Persians, and their Behaviour towards the Dying and Dead* 152

---

# The Present State of A R A B I A.

## C H A P. I.

*Describes the Situation, Extent and Bounds of this Country, the Name, Divisions, Rivers, Port Towns, Air and Climate* 161

## C H A P. II.

*Treats of the Kingdoms and Provinces which are known to us in Arabia ; and of their Towns, Fortifications, Camps, Buildings and Furniture* 168

C H A P.

# The CONTENTS.

## CHAP. III.

*Treats of the Genius and Temper of the Arabs ;  
Of their Complexions ; Shape and Habits ; their  
Diet, Liquors, Diversions, Roads, and Way of  
Travelling* 173

## CHAP. IV.

*Treats of the Nature of the Soil ; their Husbandry,  
Gardening, Plants, Animals and Minerals* 181

## CHAP. V.

*Treats of the Language and Learning of the  
Arabs ; Of their Forces and Arms ; and of  
their Coin, Weights and Measures* 190

## CHAP. VI.

*Treats of the First Establishment of the Maho-  
metan Religion in Arabia ; and of that Im-  
postor Mahomet, the Founder of it* 196

---

## The Present State of ASIATICK TARTARY, viz.

*Of Siberia, Samoieda, the Ostiacks, Nova Zemla,  
Barabinsky Tartars, Kamsky Tartars, Bratsky  
Tartars, Astracan and Nogaian Tartars, Circassian  
Tartars, Calmuck Tartars, Usbeck Tartars, and  
the Tartars of Mongul and Thibet* 227 to 264

The



# The CONTENTS.

## The Present State of the TURK- ISH EMPIRE.

### C H A P. I.

*Treats of the Situation, Extent and Boundaries  
of this Empire ; and of the several Provinces  
it is divided into* 265

### C H A P. II.

*Treats of the Seas and Rivers of Turkey* 275

### C H A P. III.

*Treats of the Original of the Turks ; Of their  
Genius and Temper, their Persons, Habits,  
Diet, Liquors, Diversions and Ceremonies* 281

### C H A P. IV.

*Treats of the Grand Seignior's Power, his Court,  
Officers of State, Women and other Inhabitants  
of the Seraglio and Haram* 294

### C H A P. V.

*Treats of some Maxims of the Turkish Policy* 321

### C H A P. VI.

*Of the Arts the Turks use to increase their People  
and gain Profelytes* 325

### C H A P. VII.

*Treats of the Reception of Ambassadors, and of  
their Conduct in their Negotiations at the Porte* 329

### C H A P. VIII.

*Treats of the Turkish Forces, or Militia* 338  
C H A P.

# The CONTENTS.

## C H A P. IX.

*Treats of the Revenues of the Grand Seignior, of the State in which he appears in publick ; and of the deposing the last Sultan and setting up the present, with the Manner of his Coronation or Installation* 359

## C H A P. X.

*Treats of the Administration of Justice, and of the Punishments appropriated to certain Crimes in Turkey* 375

## C H A P. XI.

*Treats of the Province of Eyraca Arabick, or Chaldæa* 384

## C H A P. XII.

*Treats of the Present State of the Province of Curdistan or Assyria* 408

## C H A P. XIII.

*Treats of the State of the Province of Diarbeck or Mesopotamia* 412

## C H A P. XIV.

*Treats of the Province of Turcomania or Armenia Major* 419

## C H A P. XV.

*Treats of the Present State of Syria* 427

## C H A P. XVI.

*Treats of Palestine, or the Holy Land* 464

## C H A P. XVII.

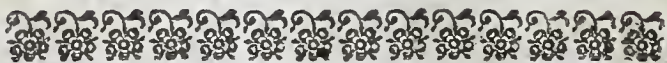
*Treats of Natolia, or Asia Minor* 492





*Order of placing the MAPS and  
CUTS.*

1. <b>M</b> A P of <i>Arabia</i>	Page 161
2. <i>Asiatick Tartary</i>	227
3. <i>Turky in Asia</i>	265
4. A <i>Turkish</i> Gentleman	287.
5. A <i>Turkish</i> Lady	289
6. A Prospect of <i>Jerusalem</i>	464





## CHAP. IX.

*Treats of the Arms of Persia, and the Pompous Titles this Monarch assumes.*

**T**HE Arms of the King of *Persia* are The a Lyon Couchant looking at the Arms of Sun as it rises over his Back. His *Persia* and usual Title is *Shaw*, or *Paishaw*, the King's Titles. the *Disposer of Kingdoms*, which is the highest Title know in *Asia*, and equivalent to that of Emperor in *Europe*. They add also to the King's Titles those of *Sultan*, and *Caun* or *Cham*, which is the Title of the *Tartar* Sovereigns. To Acts of State the *Persian* Monarch does not subscribe his Name, but the Grant runs in this manner, viz. *This Act (or Edict) is given by him whom the Universe obeys.* The last King but one in his Letters stil'd himself, *Victorious Lord of the World: The most Valiant Prince descended from Cheik Sephy, Moussa and Hessein.* Some of them in their Patents have enumerated the several Kingdoms or Provinces under their Dominion, as the King of *Spain* stiles himself King of *Castile*, *Leon*, *Arragon*, &c. so the *Persian* Princes write themselves Kings of *Persia*, *Media*, *Parthia*, *Hyrkania*, *Bactria*, &c. and sometimes, *King of Kings*, their Viceroy's bearing the Title of *Chams* or *Sovereigns*.

## The Present State

His Subjects in their Addresses call him the most renown'd of all Men living: The Source of Power, Majesty and Glory, Equal to the Sun, Substitute of Heaven, Object of all Mens Vows, Master of the Conjunctions, Head of the most excellent Religion, Prince of the Faithful, Shadow of the Almighty God, Father of Victory, Lord of the Revolutions of the World, Thrice Happy Sultan Houssein Patshaw, descended from Sephy Moussa and Houssein, Disposer of Thrones and Crowns, &c. With these or such Titles as these all Petitions and Representations to the Throne abound: But when they speak to the King they stile him usually, *The Lieutenant of God, or the Prince by whom God dispences his Grace and Favour to Men.*

Princes  
of the  
Blood.

Those of the Blood Royal are call'd *Mirza*, as *Sophi Mirza*, *Ibrahim Mirza*, &c. The Word *Mirza*, signifying the Son of a Prince.

Great Of-  
ficers of  
State.

I come now to give an account of the great Officers of the Court and Magistracy, and 'tis observed that the *Persians*, like the *Romans*, prefer all Men indifferently to Posts in the State and in the Army. The Gown Men sometimes command as Generals, and Soldiers sit as Judges in the Courts of Justice; and the same Person has been Prime Minister and High Priest: But they generally take care to prefer natural *Persians* to Civil and Ecclesiastical Employments, and the Natives of *Georgia*, and other frontier Countries, who are proud of being stil'd the King's Slaves, are usually preferred in the Army. There is seldom any regard paid to a Person's Birth or Fortune in his Promotion, but the King disposes of Places as he apprehends his Subjects qualified for them. They enjoy their Posts during Life, and sometimes their Children

dren after them, where they have behav'd well; and there are Instances where a Government has continued in a Family several Generations; but as the Favourites at Court are always endeavouring to make room for their own Creatures, this does not often happen.

When a Great Man is intended to be invested in an Office, his Commission is sent him written on a Roll of Paper two or three Foot long, in a fine large Character, mix'd with Gold and Colours, and put into a Purse made of Gold Brocade; and with it is sent the *Calaat*, or rich Habit which the King always gives to those he designs to honour. If it be a Man of the Sword which is preferr'd he receives a broad Sword and Poynard, with the Habit, set with Precious Stones. The new Officer thereupon immediately goes to Court cloath'd in the Royal Habit, and waiting till the King appears in publick, he prostrates himself three times before him with his Face to the Ground, after which he rises up and takes his Place in the Presence Chamber, or Room of State, according to his Rank; for every Man has his proper Station assign'd when he appears before the King, and is never seen out of his Place but when Business or his Majesty requires it. When a Person is disgrac'd it is done by sending for his Commission, or the Seal of his Office as the Case is, and sometimes he is order'd to confine himself to his House till his Majesty's Pleasure is farther known; but if there have been nothing notoriously amiss in his Administration, he is generally restor'd to his Liberty in three, or four Days, on the Intercession of some Friend at Court.



If a Great Man is apprehended for any Crime, they take all his Family and near Relations into Custody, and confiscate their Goods and Estates if the Person accus'd be found Guilty : But otherwise they are restor'd to the Owners.

The  
Prime  
Minister.

The First Minister in the Kingdom is the *Atamadoulet*, a Word which signifies *the Support of the Empire*. In the Petitions which are presented him, or when they speak to him, they stile him the *Grand Vizir* or *Vizir Azem*. No Business of consequence is transacted in the State but by the Direction of this Minister, nor any Grant or Act of State of the King's held to be Valid till Counter-seal'd by him, The Reason whereof is said to be, that their King's being bred up in the Womens Apartment, and perfectly ignorant in Affairs of State, it is necessary for the Safety of the People and the Preservation of the Government, that his Orders should be consider'd by some wise Minister before they are put in Execution. And in effect, it is here as it is in some Kingdoms in *Europe*, Their Kings serve for a Show, and their Names are us'd to give a Sanction to the Publick Acts, but the Prime Minister is in reality the King. The *Grand Vizirs* in *Turkey*, 'tis observ'd, seldom die a Natural Death : On the other hand the Prime Minister of *Persia*, if it be thought fit to discharge him, is usually permitted to retire and end his days in Peace with his Family.

The Di-  
van Bey.

The Second Post in the Government is that of the *Divan Beghis* or *Bey*, whose Office is usually compar'd to that of our Lord Chief Justice, and sometimes to that of Lord Chancellor : But I take it that those Employments,  
both

both center in the same Person in *Persia*. They have not that Distinction of Courts of Law and Courts of Equity as with us. The Word *Beg* or *Bey* signifies Lord, and that of *Divan* a Council or Court to whom the Administration of Justice is committed. This great Magistrate is the last Resort in all Causes Civil and Criminal, unless where the King in Person sits in Judgment. The *Divan Bey* can command any Cause to be remov'd to his Tribunal from any Court in the Kingdom, and during the late Reigns it has not been known that their Kings have ever set in a Court of Justice, or concern'd themselves in examining the Decrees of the *Divan Beghi*.

In the Third Rank come the Generals ; General- and first the Generalissimo, when there is <sup>issimo.</sup> one, for unless it be a time of War there is no such Office. The next Place is possess'd by the General of the *Courtchis*, which are a Body of Thirty Thousand Horse of *Turk* or *Tartar* Original, of whom I shall have occasion to say more when I come to treat of the *Persian* Forces. The Third Place among the Soldiery is the General of the Musquetiers, a Body which serve on Horseback, but fight on Foot, like our Dragoons. The Fourth is the General of the *Coulars*, or Royal Slaves, as they are call'd. And the Last the Master of the Ordnance.

After the Generals the *Vacanavish*, or Se-cretary of State, possesses the next Post. of State This Officer Registers the publick Acts, and has the care of the Records : He also appoints a Deputy in every Province of the Empire, who transmits all Affairs of consequence to him to be laid before the Ministry.

The

Lord of the Water. The Last great Officer is the *Mirab*, or Lord of the Water. Every Province has its particular *Mirab*, who takes care to distribute the Waters of the Rivers and Aquaducts in such proportion that every part of the Country may have an equal share. These are the principal Officers of State.

Lord Treasurer and Steward. Those of the Household are, First the *Nazir*, who seems to be both Lord Treasurer and Steward, and 'tis with this Gentleman that all Ambassadors and Foreigners transact their Affairs: But there is a Comptroller and several other Officers which are a Check upon him, as he is on the Prime Minister, and those two have a very great Influence in the Court of *Persia*. But to prevent the King's Treasure being misapply'd, no Sums are paid out of the Treasury, but the Order passes under the Seals of the Prime Minister, the *Nazir*, the Chief Justice, and two other Officers of the Revenue.

The *Ichicagasi*. The next Officer is the *Ichicagasi Basia*, who commands all that attend in the outward Palace; As the Masters of the Ceremonies, Porters, Ushers, and the Guards themselves. When the King goes out this Lord marches before him with a great Staff covered with Gold and precious Stones: He does not sit before the King, as several other Officers do of Inferiour Quality, but stands always ready to obey his Majesty's Orders and see them executed.

Master of the Horse. The Master of the Horse is the next Officer: There are Studs and Stables of Horses, as has been observ'd, in every part of the Kingdom, which are all under the Government of this Gentleman, and a prodigious number of Officers who have the care of them.

The



# of PERSIA.

7

The fourth Officer of the King's Household is the great Huntsman, who has not less than Great a Thousand Huntsmen and Falconers under him: They carry to the Chase when the Huntsman. King hunts, Lyons, Ounces, Panthers and Dogs, who are all bred to follow the Game: They have also Hawks and all Manner of Birds of Prey, which are bred up to fly at wild Beasts as well as Birds, as has been mention'd already.

After this Officer the Principal Physician and Principal Astrologer take Place: Physician, Chief Astrologer, which are Posts of great Honour and Profit. Chief Astrologer.

There is also the High Chamberlain, whom Lord Chamberlain. I have not yet mention'd, because he has no Place to sit in the King's Presence, but stands behind him. He is always a white Eunuch, and has as great an Influence on Affairs as any Officer about the Court. He serves the King at Table on his Knees, tastes his Meat, dresses and undresses him, has the Oversight of the Wardrobe, and the Government of all the Eunuchs in the Palace. He scarce ever leaves his Majesty but when he finds him about to engage with the Ladies. He carries a little Box covered with precious Stones, in which he has two or three fine Handkerchiefs, Opium, Perfumes and Cordials, with which he serves his Majesty when he calls for them. This Officer has great Opportunities of insinuating what he pleases, and giving the King a good or ill Opinion of his Ministers, which makes him equally fear'd and respected. These are the principal Temporal Officers in the King's Household.

I come in the next Place to give an Account of the Ecclesiastical Officers; of which the Chief is the *Grand Pontif* or High Priest, The Pontif and Ecclesiastical Officers. the

## The Present State

the *Ancient of the Law*, the *Cadi*, and the *Musti*. The *Grand Pontif* is usually stil'd the *Sedre* in *Persia*: They also give him the Titles of *Prince of their Religious Rights*, *Head of the True Church*, *Substitute of Mahomet*, and *Lieutenant of the Twelve Imans or Caliphis who succeeded their Patriarch Haly*. The Churchmen and bigotted Part of the *Persians* hold, that the Dominion of the Laity is an Usurpation, and that the Government belongs of Right to the High Priest, as has been hinted already; the principal Reason for this Persuasion, is that *Mahomet* was both King and Priest, and that God gave him the Supream Power both in Spirituals and Temporals. But the Opinion of the Majority of the Kingdom, 'tis said, is, that the Regal Power exercised by their Princes is derived from God and their Great Prophet *Mahomet*; That the High Priest and his Brethren ought not to meddle with Politicks, and that their Jurisdiction ought to be subser-vient to the Royal Authority, even in mat-ters of Religion: And this Opinion prevails so far, that the Temporal Courts will at any time alter or Reverse the Decrees of the Spi-ritual and Civil; for the *Sedre* and his Substi-tutes are the ordinary Judges in all Civil as well as Ecclesiastical Causes, Lawver and Divine are Terms of the same Signification in *Persia* as there were among the *Jews*; Their Eccle-siastical and Civil Laws being indeed the same. The Temporal Judges have no writ-ten Laws to go by; but their Decrees are founded upon Ancient Custom, or the Equi-ty of the Case; And the Judges in their Temporal Courts are usually Men of the Sword.

The

The *Sedre* is the supreme Judge in the Ecclesiastical Courts, and takes Place in all Publick Assemblies next to the *Atamaduoler*, or Prime Minster. The second Ecclesiastical Judge is the *Ancient of the Law*, whom the *Persians* stile *Cheik Islam*: His Jurisdiction is little Inferior to the *Sedre's*, and the People seldom appeal from one of these Courts to the other; but to the *Divan Beghi*, who is the supreme Judge in all Causes Ecclesiastical as well as Temporal. The *Cadi* is the third Ecclesiastical Judge in *Persia*: He takes Cognizance of the same Causes with the two former; but his Authority is confin'd to some particular Town or District. 4. The *Mufti*, who has not that Authority here as in *Turky*: For he cannot controul or reverse the Proceedings of inferiour Courts, but is revered however as a Person well skill'd in the Ecclesiastical Laws, and his Opinion frequently demanded by the other Judicatures; who notwithstanding act as they see fit.

These Judges do not sit all in one Court, but have each their respective Tribunal, and the People apply indifferently to the one or the other as they are inclin'd. The other Dignitaries and Ecclesiastical Officers have no manner of Jurisdiction, and are kept pretty much in Subjection to the Temporal Power, upon an account of those Pretensions they make to the Supreme Authority, and other Principles they maintain, not very consistent with the Regal Power.

## C H A P. X.

*Treats of the Government of the Provinces and great Towns, and of their Chams, Viziers and other inferiour Magistrates.*

Chans or  
Governors of  
Provinces

IN every Province of *Persia* there is a *Chan* and a *Vizir*: The *Vizir* has the Government of all those Towns and Villages which are the King's Demefn Lands, or which belong to the Crown in Propriety; and the *Chan* of the Province in General. This word *Chan*, or *Caun*, as we pronounce it, and *Cham*, fignifie the fame thing, namely, a Puiffant or Mighty Prince: and this is the Title of all the *Tartar* Princes in *Asia*; and the *Persian* Provinces being of the Extent of Kingdoms, and formerly diftinct Sovereignities, the *Persian* Court have thought fit to give their Governors the Titles of Sovereign Princes: And the King of *Persia* frequently ftiles himfelf *King of Kings*. Indeed the *Chans* in their refpective Provinces live in almoft as much State as their Sovereign, having exactly the fame kind of Officers as are in the King's Court, with the fame Titles; there being fcarce any other difference but in their Numbers and their Penfions. The *Chan* commands the Militia of the Province, and affigns Lands for their Maintenance. He reviews them at certain times, and fees that they are fit for Service, their Arms and Horses in good Order, and that they all perform their Exercifes well; but every Soldier is permitted to live in his own Houfe in time of Peace.

The



The *Chans*, or Governors of Provinces, have their Posts for Life ; and if they behave well, their Children after them. There are two Degrees of these *Chans* ; the greatest are call'd *Beglerbegs*, or *Lords of Lords* : The other are stil'd *Coulembeg*, or *Lords of Slaves*. The Governors of the Frontier Provinces are for the most part *Beglerbegs*, as the *Chan* of *Armenia*, from whom the *Chans* of *Chars*, *Marega*, and other Districts, in time of War receive their Orders, and are oblig'd to March under his Standard. Sometimes these inferiour Governments are made independent of the *Chan* of the Province ; as lately the Government of *Banderick* was, which lies upon the *Persian Gulph*.

In every Province there are Three Officers put in by the Government, who are independent of the *Chan* ; namely, the *Janitchin* his Lieutenant, the *Vizir* or Receiver General of the King's Revenues, who hath also the Management of the Lands belonging to the Crown, and the Government of all Places where the Crown Lands lie ; and 3. The *Vakaneviz*, or Secretary, whose Business it is to take an account of all Transactions of Moment in the Province, and transmit them to Court. One principal Design of placing these Officers about the *Chan* is, to observe his Conduct, and oppose him if he shou'd undertake any thing against the State.

Besides these there are other Officers independent on the *Chan*, namely, the Governors of Cities and Castles, who are call'd *Daroga* ; these are put in directly by the King, and have their Lieutenants and *Vakanevis* also independent of them , and the

Other Officers a Check upon them.

Governors of Cities and Ports.

same Person who is Governor of the City, is never made Governor of the Fort which belongs to it. The Ministers of State and Generals of Armies have also their Lieutenants and Comptrollers to superintend their Conduct, with Secret Orders how to Act on certain Emergencies : But it is observ'd, that unless in matters where the Safety of the State is concern'd, those Officers have a very good Understanding, and agree so well together, that the King is not less cheated and deceiv'd than if the Management was altogether in one hand.

Inferiour  
Magi-  
strates.

Besides the *Daroga* or Governor, the *Vizir* and *Vakanevis*, there are also in every Town the *Cadi* or Civil Judge ; the Mayor or Head Officer amongst the Trading People, and the *Provost* or Sheriff ; and every particular Trade has a Warden or Master. There is an Officer also not unlike our Constable, who has a Watch, and is concern'd in keeping the Peace in every great Town in the Night time.

The Governor of every Town is the Chief Judge in Criminal and Civil Cases too, if he pleases to interpose, and may inflict any Pains on Offenders short of Death. Capital Punishments are very rare in *Persia*, and the Sentence is in most Cases pass'd by the King himself. The usual Punishment is a Fine, which always goes to the King, or rather to the Governor of the Province, who generally brings the Crown indebted to him in his Accounts. When a Governor or *Vizir* is sent into any Province, he has his Instructions in writing, wherein are contain'd an ample Description of the Extent of his Government, of the Revenues, and the manner in which he

he is to treat the People : And Instructions in like manner are given to every Officer of State when he enters on his Post.

When a Governor or other Officer returns from his Command, which he never does but by express Order of the Court, he always waits without at the Gate of the Palace, and gives notice by some of his Friends of his Arrival, and that he begs leave to throw himself at his Majesty's Feet : Whereupon Orders are usually given for his Admittance : But sometimes, if the Person has misbehav'd in his Post, instead of an Answer, Orders are given to take off his Head.

All the Governors and great Officers in the several Provinces are oblig'd to have an Agent at Court, to give and account of the Transactions of the Province when the Government requires it, and to send Dispatches upon such Occasions as the Court does not think fit to employ an Express on purpose ; but chiefly to solicit the Affairs of the Governor and the Province. These Lords have usually also one or more of their Children, or other near Relations, who remain there as a Pledge of their Fidelity, and become so well acquainted with Affairs of State by this means, that they frequently succeed in the Posts their Fathers enjoy'd.

The *Vizirs* and Receivers of the King's Re-*Vizir a*  
venues, are a much greater Burthen to the *Burthen*  
People than the *Chans*, oppressing them with-*to the*  
out Mercy, often under Pretence of the Ne-*People,*  
cessities of the State. They usually obtain  
their Places by virtue of the Presents they  
make to the Eunuchs or Favourites at Court,  
and by engaging to encrease the Revenue of  
the Province beyond what it has even been  
before.



Petitions  
allow'd a-  
gainst the  
greatest  
Ministers.

before. And they generally keep their Word, at least to their Patrons and Friends that promoted them, and to the enriching themselves. Complaints indeed are frequently carry'd to Court against them; but by the Artifices of the Ministers concern'd in the Booty, it is a long time often before they get access to the King. It is some Advantage to the Subject however in *Persia*, that the Great Men dare not openly oppose any Person's Petitioning the King; but when the Governors observe the Country about to send Commissioners to Court to represent their Grievances, they will by their Friends underhand endeavour to divert them from it; and if they cannot prevail this way, their Patrons at Court are directed to make them large Promises of Redress, and endeavour to send them back without seeing his Majesty: And if they find this impracticable, and that the People insist on their Demands of Justice against him, they will advise the *Vizir* to relax, and proceed in a milder manner for the future: Whereupon the Complaints against him are commonly hush'd up. It is much more difficult to get any Redress where the *Vizir* is concern'd, than against a *Chan* who has oppress'd the People; the Prince believing it his Interest to support the former as he values his Revenue. Mr. *Chardin* acquaints us, that there are seldom less than seven or eight Thousand People about the Court, who come from the several Provinces with Complaints against their Governors or Magistrates, who attend there not so much in hopes of getting Satisfaction for what is pass'd, as to prevent future Violence and Oppressions; they seldom obtain or attempt more  
than

than a removal of the Grievance, unless they are able to make large Presents to the Ministry, or have some powerful Man for their Friend : Or unless the Person petition'd against has Enemies at Court, or there be some that have an Eye upon his Post ; for in any of these Cases the Petitioners find little Difficulty in being heard, and obtaining Justice according to the nature of their Complaints.

When the Complaint is from a large Country, there are usually several hundreds of the Persons aggriev'd come up with it to the Palace Gate thro' which the King usually goes out, and there with lamentable Cries, rending their Cloaths, and throwing Dust into the Air, they demand Justice : If they come to desire an Abatement of their Rents or Taxes on account of the Drought or unseasonable Weather, as they frequently do, they carry with them withered Branches of Trees, or such as have their Leaves devoured by Locusts ; whereupon the King sends to be inform'd of the Occasion, and the People presenting their Petition in writing, their Business is referred to some great Officer to examine.

The *Vizirs* or Receivers are very seldom punish'd capitally, unless they have defrauded the King, and in this case they are infallibly ruined ; and one is usually sent to take off their Heads. Whenever his Majesty orders a Governor's Head to be cut off, the Order is dispatched by the Prime Minister under the King's Seal, and sent by such a Person as his Majesty thinks fit, there being no common Executioners in *Persia*, as has been said already. When the Messenger arrives at the place,

Manner  
of execut-  
ing a Go-  
vernor.

place, he goes to the House of the Lieutenant Governor, or some other great Officer, and shows him the King's Order, and that the Execution is appointed to be done in his Presence: Whereupon he takes him with him to the House of the Person proscribed, and going in directly and producing his Order, without further Ceremony he falls upon the unfortunate Man and cuts him to pieces with his Sabre, crying out only when he falls upon him, *By the King's Command*. If the condemned Person happens to be in the Womens Apartment, they send to acquaint him that there is arrived an Express from Court, whereupon he immediately comes out and submits to the Sentence: it being to no purpose to make any Resistance, for upon the sight of the King's Order every Body is ready to assist at the Execution of it: Even in his own House he is no more regarded but as an Unfortunate Man condemn'd to die.

Wherever a Minister is disgraced tho' the Government do not proceed capitally against him, yet his whole Estate is confiscated, and he experiences a most terrible Reverse of Fortune in a Moment; he has nothing left him which he can call his own, being deprived of his Goods, his Slaves, and sometimes of his Wives and Children; the last indeed are generally restored after some time; if his Majesty suffers him to live, part of his Slaves also, and some Goods, with a Pension for his Subsistence are often given him again: and after all this Mortification, the Person is sometimes restored to the same Post or a better, at least his Friends and Relations are allowed to assist him; for 'till the King's Pleasure

sure is known no Man dare so much as give him a Cup of Water.

It has been observ'd already, that there is no such thing as Nobility in *Persia*, but every Man is honour'd according to the Post he is in, or the Wealth he possesses, except it be that they show a particular regard to those who are of the Family of *Mahomet*, or of the Blood of the Twelve *Imans* the Successors of *Haly*, who wear Green Turbants by way of Distinction, and are honour'd with the Titles of *Seyd*, and *Mir*; the first signifies Noble, and the other a Prince. Notwithstanding Places in the *Persian* Court are so precarious, and frequently hazardous, there are no People in the World who pursue Preferment with a keener Appetite: They come to Court Morning and Evening, altho' for the most part they cannot hope to come into the King's Presence, because he is frequently for several Days successively in the *Haram* with the Ladies. The Great Men also have a Footman always at the Palace Gate to advertise them immediately of the least Accident that happens; and especially when the King comes out of the Womans Apartment, which he often does very unexpectedly, as well in the Night as in the Day time. I shall take the Opportunity to observe here, tho' a little out of its Place, that a Common-Wealth or Republican Government, is altogether unknown in *Persia*: And as they cannot comprehend what it means, the *Hollanders* when they sent Ambassadors thither were forc'd to do it in the Name of the Prince of *Orange*, or the General of *Batavia*.



## C H A P. XI.

*Treats of their Laws and Punishments.*

THE Law among the *Persians*, as has been observ'd, differs but little from their Divinity ; or rather, their Civil and Canon Law are blended together. *Mahomet* contriv'd this in imitation of the great Law-givers of old, who to oblige Men the more readily to obey their Political and Civil Injunctions, insinuated that they were the Dictates of Heaven. But there is reason to think that this Impostor had a particular view to the *Jewish* Law, especially the Book of *Leviticus*, where their Civil Law and Ceremonies are intermingled together. The *Persians* have but one Word to signify both the Canon and Civil Law, *viz.* *Chera*, which is as much as to say, *The Divine Law* ; and the same Persons as has been said, are Judges both of the Civil and Canon Law ; in pursuance of that Grand Principle of the *Mahometans* before mention'd, namely, that the same Person ought to bear the Spiritual and Temporal Sword, and be both King and High Priest : That he ought to command in War and administer Justice, as well as explain the Articles of Faith, and regulate their Ecclesiastical Discipline, as the Patriarchs of the *Jews* did, and as the Patriarch of their Religion and his Successors us'd to do for the first five Ages.

According to the *Persian* Doctors, the Civil Magistrate ought not to concern himself in the Administration of Justice any further than to execute such Sentences as the Clergy pronounce. But the Temporal Power re-  
tains

tains its Authority notwithstanding, and does not allow the Clergy any other share in the Supreme Court of Justice than to give their Opinion in difficult Cases. When the *Divan Bacqui*, or supreme Civil Magistrate, demands the Opinion of the *Mufti*, he answers, that *so it is written in the Alchoran* ; that *God hath commanded this or that* ; Or, *That the Imans have determin'd in such a manner in a like Case*. But the *Divan Bacqui* does not always follow his Opinion, and very often sits in Judgment without him.

The *Alchoran* is their Chief Law-Book, and if they do not find the Decision clear there, they have recourse to the Book call'd, *the Sayings and Acts of Mahomet*, and afterwards to the *Sayings and Acts of the Imans* : And they have yet another Book call'd *Cheraiet*, which is a Collection of Judgments both Civil and Criminal ; but they are couch'd in such obscure and equivocal Terms that the Judges in their Interpretations make them speak what Language they please. And indeed there seems but little Occasion to consult these Books at all ; for the King, the Governors of Provinces, and *Vizirs* frequently sit in Judgment and determine Arbitrarily without regard to the *Alchoran* or any other Law Books. But these Judgments the Clergy and Devotees denominate *Sentences of Violence and Acts of pure Tyranny*, being founded only upon Force. The Temporal Government, however don't seem much to regard them, neither do they punish them for reflecting on the Courts of Justice. There are a thousand other Instances where the *Persians* do not Act agreeably to their Laws ; for Instance, the Laws says, that no Writing shall be of force

which is not executed before a Magistrate; and yet if a Deed be seal'd and attested by two Witnesses, it is all that the Temporal Courts require: And if the Ordinary Courts refuse to admit of this Evidence, the Superiour Courts will remove the Cause out of their Hands. And did not the Temporal Courts interpose in many Cases, Christians wou'd not be so kindly treated as they generally are in *Persia*: For Example, if the King orders that Christians be admitted to dwell in any City; that they have liberty of building Churches, and be protected from all Violence, as the *Armenian* Christians of *Julpha* actually are; the ordinary Ministers of Justice and Judges of Law will not submit to such Orders, denominating them Acts of Force and Tyranny: But the Temporal Courts, on the contrary, do not fail to see them punctually executed. If one who his not a *Mahometan* happens to be murder'd, their Ecclesiastical Courts will condemn the Murderer to lose the first Joint of his little Finger, perhaps, if he be a *Mahometan*; alledging that *Mahomet* thought this a Punishment sufficient for killing an Infidel: But the other Tribunals will adjudge such an Offender worthy of Death. However, as has been observ'd already, the Sentence of Death is in most cases pass'd by the King himself. Were the *Mahometan* Laws, with the Interpretations their *Imans* have put upon them, strictly observ'd, Christians wou'd not be able to live in *Persia* any more than Jews or Pagans; but wou'd be every Day plunder'd and abus'd in pursuance of some Precept or Passage in the *Alchoran* at least as their Doctors have explain'd them: But the Superiour Courts take

care



care that these Laws are seldom put in execution. However, it is impossible always to prevent the Insults of the Vulgar, who are frequently so bigotted to their Superstition, and incensed by their Clergy against all that differ from them, that there have been Instances of Outrages committed on Foreigners purely upon the account of Religion; and the Influence of their Priests has been such as to skreen Offenders from Punishment who have committed very great Personal Injuries against Christians as well as Pagans. The *Imans*, and several other great Doctors, it seems, have taught that no Faith is to be kept with those of another Persuasion; and that it is lawful to deprive profane Infidels of their Goods and Estates: And from hence probably it is that our Dissenters imported that favourite Doctrine, that *Dominion is founded in Grace*; and that this World, as well as the next, with the good things of it, was intended only for the Godly; and therefore when they defraud or plunder a Reprobate of his Goods, as they call all the World but themselves, they are only fulfilling the Decrees of Heaven, and doing a Meritorious Act. This was a Doctrine our Dissenters openly avowed and maintain'd in the Days of *Cromwell*, tho' for some Reasons they think fit not to preach it up in this part of the Island at present. But to return, Notwithstanding some bigotted Puritans amongst the *Persians* do hold that no Faith is to be kept with Unbelievers, the generality of the Nation are of another Opinion, and there is no part of the World where Merchants meet with more Justice in their Dealings and Intercourse

tercourse with the Government, as well as with private Men.

Notwithstanding the Spiritual and Temporal Courts differ so very much in their Determinations, there is never any Disputes between them : For the Temporal Courts having the Government on their side, are never oppos'd by the Spiritual ; and besides, each of them have for the most part a distinct Branch of Business assign'd them. The Ecclesiastical Courts meddle chiefly with Deeds and Contracts, Marriages and Divorces, Succession of Estates, and other litigious Matters. The Temporal Courts are employ'd either about Criminal Causes, or such as are plain and obvious, about which there is not much room for Dispute ; and if there be any Intricacy in the Affair, they generally require the Opinion of some of the learned Doctors of their Law, as has been observ'd already. There is this further difference between the Temporal and Ecclesiastical Courts, that the first proceed Arbitrarily and in a Summary way, and finish the Cause generally at one Hearing ; whereas the others proceed according to their Written Laws, and are more tedious and chargeable.

Proceed-  
ings in  
their  
Courts in  
Civil  
Causes,

As to the Administration of the Law in Civil Causes, I shall here mention some of the most common Cases, and show how they proceed.

When a Person cannot or will not pay his Debts, he is deliver'd into the Hands of his Creditor, who may imprison him in his own House, set him to work, beat him and use him like a Dog, or do what he pleases with him, so he do not kill or maim him. He may also sell and dispose of the Debtor's Estate and Goods, and even his Person, Wife and

and Children, towards Payment of the Debt: But it is very rare that they proceed to these Extremities.

Facts are prov'd in their Courts by living Witnesses; but Prescription will give no Title here. A Man is at liberty at any time to claim his Right, even the Parties own Deed will not conclude him where he can show any Force, or Fraud, or that he was impos'd upon. Where there are no Witnesses, an Oath is tendred to the Person who denies the Charge, and he his sworn upon the *Alchoran* with great Solemnity.

The Judge sends for the *Alchoran*, which being brought him in a Linnen Cloth, himself and all the Court thereupon rise up out of respect to the Sacred Book, then the Judge taking it in both his Hands reverently kisses it, and touches it with his Forehead, and having open'd the Book, offers it to the Person who is to swear, who kisses it in the same reverent manner the Judge has done, and putting his Hand upon it open, swears to speak the whole Truth. When a Person of a different Religion is to swear, the Judge sends an Officer with him to a Priest of the same Religion, and a *Christians* swears upon the Gospel, a *Jew* on the Old Testament, an *Indian* Idolater by his Ador'd *Cow*, and a *Gaur*, or Worshiper of Fire, by the Fire. When they have been thus sworn to speak the Truth, they return to the Court and depose what they have to say. The Reason they do not swear an Unbeliever on the *Alchoran* is, not only because he does not regard it as a Divine Book, but least he shou'd profane it; for such are forbidden to touch even the Cover of it,

When

When a Person looks upon himself to be aggriev'd in any kind, he is not tied up to Forms, but draws up a Petition in such Terms as he thinks fit, setting forth his Case, and presents it to the Judge. Whereupon the Judge writes in the Margin that they bring the Person accus'd before him, and a Servant of the Judge's goes with it immediately to the Defendant's House and brings him with him; and being allow'd some times to produce their Witnesses, each Party pleads his own Cause before the Judge, without the Assistance of Council, and frequently with abundance of Noise and Clamour; insomuch that the Judge is sometimes oblig'd to order them to be cudgell'd. When the Parties have said what they think fit in their respective Cases, and examined their Witnesses, the Judge proceed to give Sentence, and the Cause is usually ended in a Hearing or two.

The Women also plead for themselves as well as the Men, and with much more Clamour, it is observ'd; but they are set in a part of the Court by themselves and Veil'd; which perhaps gives them the greater Assurance; they have very seldom any other Business in these Courts but to sue for a Divorce, for which the usual Plea is the Impotence of the Husband; and they make such a Howling and crying on these Occasions that they perfectly deafen the Judge, who cannot order them to be beaten as he does the Men when they grow clamorous.

There are no Tribunals or Courts erected at the Publick Charge; but every Magistrate hears Causes in his own Hall, or some convenient Room in his Garden, having no other Assessors or Assistants but a Clerk or Secretary:



cretary, who is a Man of Law, there being no Pleadings in Writing after the first Petition, it is observ'd that this saves abundance of Time, and a Sentence is soon obtain'd: but then it often happens that this speedy Justice proves Injustice; Causes of any weight requiring a more mature Consideration: And as it is our Grievance in *Europe* that Causes are drawn out to so great a length, that it frequently proves the Ruin both of Plaintiff and Defendant; so here the precipitating Matters has its ill Effects: and it would be very happy if the World could once hit upon a due Medium.

As to Writing and Conveyances, it has been already observed, that legally they ought to be seal'd and executed before a Magistrate, and attested by him; and it is a common thing after the judge has attested a Writing by putting his Seal to it, for the Parties to desire all Persons who happen to be about the Court to add their Seals; so that you will sometimes find three or fourscore Seals to one Deed: but they do not Sign them as with us. There are neither Notaries, Clerks, or Registers in *Persia* to record any kind of Contracts, except Marriage Contracts, which are register'd before the *Cadi*, but the Parties by way of Caution usually keep authentick Copies and Counterparts.

I come now to speak of their Proceedings in Criminal Cases, and in these the Civil Magistrate never intermeddles, neither is their Ecclesiastical Law at all consulted; but they are left intirely to the Temporal Courts, which determine according to the Nature of the Offence and former Precedents. These Courts usually consist of three Persons, Vol. IV. E namely,

Proceed-  
ings in  
Criminal  
Cases.



namely, the President of the *Divan*, or *Divan Beghi*, the Governour of the City, and the *Nazir*.

No Pri-  
sons or  
Jaylors.

And as there are no publick Prisons, so there are no Sheriffs or Jaylors who have Custody of Prisoners; but every Magistrate who has the Cognizance of these Offences confines the Criminal in some part of his own House till he is brought to his Tryal, which is usually within four and twenty Hours after he is taken, and Sentence is no sooner passed than it is executed: so that there is very little occasion for a common Jayl, and the Judges Servants perform the Offices both of Jaylors and Executioners. The Proceedings in the Criminal Courts are much the same as in the Civil. The Party griev'd exhibits his Petition to the Magistrate, who orders a Servant to apprehend the Offender, and bring him before him; and when he has been examined, some time the same Day, or at furthest the next, he is order'd to prepare for his Tryal. Criminals of State have the *Carcan* or Three Corner'd Yoke put about their Necks, to which the Right Hand is fastened, and the King usually sits in Person in Judgment on such Offenders, at which time he is always cloath'd in Red. All manner of Tumults and Disorders are severely punished in *Persia*, which is one reason they very rarely happen; and Murder and House-breaking are scarce ever heard of. If a Person is so unfortunate as to kill another, and the Fact be proved before the Judges, the Offender is not punish'd by the Court, but delivered up to the Relations of the Deceased to put him to Death in such a Manner as they see fit. Upon such an Accident all the Relations  
and

and Friends of the Deceased assemble, and with loud Cries demand that according to ancient Custom they may have the Blood of him who has murdered their Kinsman; which the Magistrate seldom fails to promise them. But sometimes the Murderer, by presents to the Judge, and Offers of large Sums to the Relations of the Deceased, procures his Pardon. If the Relations will be satisfied with nothing less than his Blood, the Judge says, to them, *I deliver you the Murderer according to Law, make your selves Satisfaction with his Blood for the Blood he hath spilt; but remember that God is merciful.* The Judges Servants hereupon are ordered to observe the Directions of the Prosecutors, and guard him to the Place they desire; and they follow the Criminal with a thousand Curses, beating and abusing him all the way he goes. When he is come to the Place appointed, he is delivered up to the Relations, who sometimes inflict the most cruel Tortures on the miserable Wretch they can invent: and even the Women, 'tis said, who scarce ever appear abroad on any other Occasion, will come and imbrew their Hands in the Offenders Blood. But if they happen to leave any Life in the Criminal, they cannot, according to their Law, return again to compleat the Execution.

As for ordinary Crimes, they are usually punished by Fines where the Parties are Men of Substance; but where they are not, they give them a certain number of Blows with a Cudgel on their Soles of their Feet not under thirty, and not exceeding three hundred. Their Feet are swollen with the Blows and turn black, and sometimes the Nails of their Toes come off. The Remedy

they use in these Cases, is, to set the Unfortunate Man in Warm Horse-Dung almost up to the middle for several Days, after which they foment the Parts with Spirits of Wine, and yet it is some Time before they get the Use of their Feet again if they have been beaten severely. Pick-pockets and little pilfering Rogues are mark'd with a hot Iron in the Fore-head, and House-breakers have their Rights Hands cut off. The same Punishment is inflicted on those who counterfeit or debase the Coin, for the first Offence; but for the second their Bellies are ripp'd open. This is the usual Punishment for Capital Offences, and they Execute it after this Manner, The Criminal's Feet are tied to a Camel, and his Head hanging down to the Ground, his Belly is ripp'd open, so that all his Bowels come out and hang over his Head: He is dragg'd in this Manner through the Principle Streets of the Town, an Officer marching before him, and with a loud Voice acquainting the People with the Nature of his Crime.

He is afterwards hanged up by the Heels upon some Tree, and it is several Hours sometimes before he expires. They have other kinds of Punishments for Capital Crimes, as Impaling, setting them up to the Chin in the Earth, cutting off the Hands and Feet, and leaving the Criminal in this Condition till he dies. They sometimes precipitate the Criminal from a high Tower, by which he is beaten to pieces. This is the usual Punishment of a Women who have committed Capital Crimes. And they sometimes use Tortures to procure a Confession, as by pinching off the Flesh with red hot Pinchers: but the most ordinary



ordinary Way of examining Offenders is while they are beating the Soles of their Feet.

Capital Crimes, and consequently Executions, are very rare in *Persia*. Those who have resided in that great City of *Ispahan* tell us, that for several Years together they have not hear'd of a Murder or Robbery committed in the Place, and not above once in a Year or two do they hear of a Robbery committed on the Highway in that large Kingdom. It is certain there is no Part of the World where People travel with greater Security than in *Persia*. One Reason probably may be the great Care the Government takes to prevent Robberies, for whether one be robb'd by Night or Day, on the Road or in his Inn, the Guards of the Road or the People of the Place are obliged to produce the Robber, or make the Person Satisfaction. A Person is no sooner robb'd but the *Rabdars*, or Guards of the Road, who are dispersed all over the Country, give notice of it from one Guard to another, and the Country is rais'd upon them in an Instant : and as there are very few Woods to conceal themselves in, and large Desarts to cross before the Robber can dispose of his Booty, 'tis ten to one but he is apprehended. Besides if a Man be found in a Village out of the common Road, who does not belong to the Place, he is immediately apprehended on Suspicion, and carried before a Magistrate ; and there is no possibility of subsisting long in the *Persian* Deserts without coming into some Village. When Complaints is made to any Governor of a Robbery, he sends for the *Rabdars*, or Guards of the Road, nearest to the Place where the Robbery was committed, and requires



quires them to make Satisfaction on Pain of forfeiting the Securities they have given for their Places ; for they all give Bond to make Satisfaction for such Robberies as are committed in their Limits ; but if they are not able to do it, he orders them to be bastinado'd. and the Money to be levy'd on the Neighbouring Villages ; and sometimes as much more as there is Occasion for, which goes into his own or his Officers Pockets. And besides this, the Party robb'd is obliged to make the Governor a handsome Present on the returning him his Money or Effects. If a Robbery be committed in a City, the Watch are oblig'd to make Satisfaction, or produce the Thief. If the Robber is taken, he is immediately executed at the Place where the Crime was committed, by ripping open his Belly in the manner above related : So that Murderers and Highwaymen, it seems, have not the Honour of being Sentenced by the King himself, as other Capital Offenders are ; but the former is executed or rather torn to Pieces, by the enraged Relations of the Deceased ; and the latter is executed by the Domesticks of the Governor of the Place within a few Hours after he is taken. It has been observ'd that Bakers and Victuallers are sometimes bak'd and roasted alive for cheating in their Weights, and raising Provisions to an extravagant Price : but this is only in time of great Scarcity when such Examples are made, the usual Punishment in these Cases is a Fine or the Bastinado, and sometimes they have a heavy Pillory Board fasten'd about their Necks with a Bell to it, which rings as they move ; and this they are forc'd to wear for a certain time, according

ing to the greatness of their Offence, as in  
*China,*



## C H A P. XII.

*Containing an Account of the Haram, or Womens  
Apartment in the Royal Palace of Isfahan.*

**I** Proceed now to give the best Account I can The Ha-  
of the *Haram*, or the Womens Apartment in ram or  
the Palace. The Word *Haram*, 'tis said, fig- Women's  
nifies Sacred or Prohibited, as that part of Apartment in  
the Palace is to all Men but the Master of it. the Pa-  
It is generally observ'd, that there is no part lace.  
of the World where the Woman are so strick-  
ly guarded as in *Persia*. Even in the *Indies*  
and *Turky*, the Neighbouring Kingdoms,  
they live in freedom in comparison of these.  
Which some ascribe to the amorous Consti-  
tutions of the *Persians*, and the Consequence  
of it, Jealousy, which they tell us is always  
proportionable to our Love, and the value  
we set upon a thing: for what we are in-  
different to, we are in no great Apprehen-  
sions of being depriv'd of. But why the *Per-*  
*sians* should be more amorous than the People  
who lie next them and in the same Climate,  
is not easily to be accounted for; and I be-  
lieve we may resolve these Whimsies more  
into Custom than any thing else. It would  
probably cast as great Reflection on a *Persian*  
Wife, and consequently on the Husband, to  
see her a broad in the Company of Men, as  
here it is to be taken in a Strangers Embraces.  
And tho' a Husband shou'd have the great-  
est Indifference imaginable for his Wife, yet  
as

as her foolish Conduct ever reflects upon himself, the taking a Wife in such Circumstances wou'd not fail to give the Husband the highest Uneasiness. So in *Persia*, where a Woman is look'd upon as polluted if she suffers a Man but to cast an Eye upon her, and both the Wives and Husbands Honour is lost by her appearing in Publick, no wonder their Apartments are so strickly guarded. They wou'd be as strickly confin'd, perhaps, if the Climate were as cold as *Normay*, had their Ancestors deriv'd to them the same Notions of Chastity, and it were become an universal Custom to conceal their Women from the sight of all Men. Again, was this furious Love and Jealousy produc'd by the Climate; it wou'd have been at all times the same: And yet we find in the Patriarch *Abraham's* Days, who lived on the Confines of this Country, the Women enjoyn'd as great a Liberty as with us or *Sarah's* Beauty wou'd not have brought her Husband's Life in danger. We find also *Ahasuerus*, King of this very Country, left *Human* in the Room with his beloved Queen while he retir'd to his Garden; and *Esther* made Entertainment for the great Lords of the Court, and was there in Person. Which sufficiently shows, that they allow'd the Ladies as great Liberties in *Persia* in those Days, as they do in any part of *Europe* at present. But further, the *Europeans* who are settled in *India* and the adjoining Countries to *Persia*, where the *Mahometans* guard their Women with great Strictness, do not find themselves under any Necessity of Imprisoning their Wives, and concealing them from the sight of all Men, as they do, And I take it, that there may be many other Reasons assign'd

assign'd for their immuring the poor Girls in these Countries besides the Heat of the Climate. One I have hinted at already, namely, that the Odium falling upon the Man where the Crime was in reality the Woman's, made the Man study all manner of ways to secure themselves from this Reproach. Another may be, that the Men indulging themselves in the keeping great numbers of Women, cou'd not but be sensible of their Incapacity to satisfy all their Wants, and that Nature wou'd infallibly takes its course, if some Violence was not us'd to divert it. For neither the Laws of the Country, or Custom, or Education, can alter our Constitutions, or make those things our Duty which contradict the Laws of our Creation. From the equal Numbers of Men and Women nothing seems plainer than that one Man was design'd for one Woman, not only on account of the Necessities of Nature, but that the World might be the better Peopled : For notwithstanding that Vulgar Error, that Poligamy is the Occasion of a great Encrease, it is certainly directly the contrary ; for as there are an equal number of both Sexes, nothing is more evident than that if twenty Men were match'd with twenty Women, they would produce more Children than if the twenty Women, had but one Man amongst them. And in fact, in all those Countries where Poligamy is practis'd, it is the poor People, who can afford to keep but one Wife a-piece, that contribute most to the Peopling of the Country : The Great Men who have such numbers of Women in their Seraglios never have Issue proportionable to those numbers. And it is certain, that at this Day in the *Mahometan*

Vol. IV. F Countries,



Countries, where Poligamy and Concubinage are allow'd by Law, and where 'tis said they have such exceeding amorous Constitutions, these Countries are much more thinly Peopled than the *Christian* Countries, where one Man is confin'd to one Woman. But to return to our Subject, it cannot be suppos'd that even these poor Ladies thus shut up from all the World, and so unjustly depriv'd of those Liberties which Nature design'd them, can ever remain contented with it, but wou'd make their Escape and throw themselves into the Arms of any Man who would hazard their Deliverance: Which alone is a sufficient Reason for the Caution the *Persians* and other *Mahometans* take to immure these unhappy Creatures, and keep them conceal'd from the sight of all Men. Were our Women in these Northern Climates thus abus'd, we should find them as impatient at the Restraint, and take all Methods to procure their Freedom. We find that the Nunneries in *Europe*, where Nature seems to be equally restrain'd, are oblig'd to have Walls of a more than ordinary height to prevent the Ladies scaling them.

But the *Persians* give another Reason still for shutting up their Women, namely, the Commands of their Prophet in his last Moments; who, it seems, was heard to say, *Take care of your Religion and your Wives*, as he lay a dying. And this they think a sufficient Authority for keeping their Women thus immur'd. They do not only build a single Wall therefore, but frequently have too or three about the *Haram*, of an extraordinary height. The Men are taught also, as they value their Salvation and the Glory of God, never to cast

an Eye upon their Neighbours Women, or even the Places where they are kept : And if one meets the Camels which carry them in the Streets or in the Road, though they are shut up so close that it is impossible to see them, yet People turn away their Faces and pass by at a distance, if it be possible. And the Women are taught, that their Honour and Virtue does not consist in keeping themselves chaste only, and suppressing all amorous Desires, but in preventing their being seen, or seeing any Man but their Lord : And they are accordingly prohibited to converse with their Brothers, or nearest Male Relations.

To give a particular account of the Government or Customs of the *Royal Haram* is not practicable ; and a thousand Novels, no doubt, have been form'd on that Subject purely upon the strength of Imagination. Something however may be learnt, Travelers assure, us from the Eunuchs and the Women who frequent those Apartments, and furnish the Ladies with Toys, and from them we understand, that the Womens Quarter is much the most magnificent and best furnish'd of any part of the Palace ; the Prince spending the greatest part of his time here with his Family. It is said also, That the Oeconomy of this inward Palace is much the same with the other, and that the Women have their several Posts and Employments here as the Men in the outward Palace. That there are Stewards, Treasurers, Secretaries, Guards, &c. all of the Fair Sex ; whose Cabals frequently embarrass and frustrate the best laid Designs of the Ministers without.

There are three Ranks of Women in the *Haram* ; namely, 1. Princesses which are born there, whom they call *Begum*, as they do the Princesses of the Blood Royal in the Mogul's Court. 2. Those by whom the King has any Children, or who are his Mistresses ; these have the Title of *Canum*, which is equivalent to that of *Chan* or *Can* among the Men. The Third and lowest Rank, whom the King has never taken to his Embraces, and many of whom he hardly knows, have the Title of *Katun*, or Ladies only. All the rest have the common Appellation of Slaves, and are employ'd in servile Offices.

In the *Royal Haram* are several distinct Buildings which have no Communication with each other. When a King dies those Ladies he has convers'd with as Wives are shut up in a Quarter by themselves, from whence they are not permitted to stir out as long as they live, unless the Mother of the succeeding Prince, who has generally a mighty Influence on Affairs, and almost Sovereign Authority within the Limits of the *Haram*.

When a Son or Brother of the King's is Marriageable, he generally gives him the choice of a Mistress among the Ladies of the *Haram* ; and sometimes of two, or more, according to the Affection he has for him : he gives him also such a number of Domesticks as are suitable to his Rank, consisting of Female Slaves and Eunuchs, and an Apartment in the Palace, where he remains confin'd. The Mothers of these Princes and their Servants generally retire with them to keep them Company ; for they are never after to have any Conversation with the rest of the *Haram* without the King's leave. If they are ever known

known to have an Intrigue with any other Ladies than those they have made choice of, it is fatal to both Parties ; even a single Glance is as much as their Lives are worth : And what is still worse is, that they are excluded from the Conversation of all Men except the Eunuchs which are plac'd about them ; that if they happen to succeed to the Crown they are as ignorant of all Affairs abroad as if they had just dropp'd out of the Clouds. As to the Young Princeesses, their Mothers generally use their Interest with the King to get them married as soon as they are arriv'd to a proper Age.

There are a vast variety of Beauties confin'd in the King of *Persia's Harem* ; for the *Chans* and Governors are continually sending up a fresh Supply of Young Virgins from all Parts of his Dominion. If they have Intelligence of a Beauty in any Family they immediately demand her : And their Parents are not very averse from parting with their Daughters, 'tis said, but rather proud they have an Opportunity of obliging their Prince ; especially since it may be a means of raising the whole Family : For whenever a young Lady enters the *Seraglio* a Pension is settled upon her nearest Relation. If she become a Confident or Mistress to his Majesty it is encreased and if he have Children by her she seldom fails to procure the Advancement of all her Relations. There are the Daughters of the Governors of Provinces and the greatest Lords of the Court in the *Harem* : but there are many more *Georgian* and *Circassian* Virgins of meaner Birth, who are said to excel the rest of the World  
in



in Beauty : and some of these generally captivate the young Monarch's Heart.

What is reported of the unnatural and cruel Practices in the *Haram* is very shocking ; so long as the King is without Children indeed every one of his Mistresses are fond of having them, as they are in hopes their Issue will succeed to the Crown, on which their Happiness very much depends : But when they find the King has several Children already, they do all that they can to prevent their being with Child, or to procure Abortion when it happens : for except the first happy Woman that has a Child, the rest after they have any are confin'd to an Apartment where they live in perpetual Apprehensions of having their Children murdered or deprived of Sight at least, upon barbarous Maxims of State ; which seldom fail to be executed sooner or later, either in the Reign of the present King or that of his Successor.

From hence it is that the Ladies of the *Haram* dread nothing so much as having Children, what they principally aim at is to be married to some Great Man, which they accomplish sometimes by insinuating themselves into the good Graces of the King's Mother, the Mother of his Eldest Son, or the King himself, The King's Mother has a constant Correspondence with the Ministers of State, who frequently desire her to bestow on them one of the Ladies of the *Haram*, in hopes of Advancing their Interest at Court ; and happy is she who is thus given to a Great Man, for she thereby become a Wife according to their Law, is Mistress of his House, and treated as the Daughter of a King.

The

The Women of the *Haram* are sometimes married also to clear the Palace and lessen the Expence, where they grow to numerous: but they seldom or never send those out of the *Haram* who have been with Child by the King; which is one Reason that they are not very fond of his Favours. *Abbas* the 2d, 'tis said, caused one of his beloved Mistresses to be burnt alive because she slighted his Embraces; he sent her Word, it seems, one Evening he design'd to have her Company that Night. To which she answered, that she was not in a Condition to approach his Majesty on account of a certain Indisposition. The King hereupon deferred the Visit, but went to see her the next Morning, and finding she had deceiv'd him, he fell into a Passion, and ordering a Fire to be made, caused her to be burnt in his Presence.

The Guards of the *Haram* are composed of three different Bodies: 1. The White Eunuchs, who Guard the outward Gate; these never come within Sight of the Women, lest it should incite some amorous Inclinations in them, as 'tis said. 2. The Black Eunuchs, these come generally from the Coast of *Malabar* in *India*, and not from *Africk*: Their Station is in the Second Court, and the eldest and most deformed are picked out of these to attend the Ladies and carry Messages backwards and forwards, The rest are employed either in the Gardens, Kitchens, or other Places remote from the Womens Apartments. The third and innermost Guard, 'tis said, is composed of Women who are commanded by some antiquated Matron, that receives Orders from the Prince himself, and  
by

by the Eunuchs which attend, conveys his Majesty's Commands to the Guards without.

The Women of the *Haram* are all lodged in separate Chambers, or two in a Chamber at most; and then they put an Old Woman and a Young one together.

The Ladies of one Apartment are not suffered to visit those of another without leave, to prevent Quarrels among the Rival Mistresses: Or, as some say, least they should fall in Love with one another, and be guilty of indecent Familiarities; which is no uncommon thing in the *East*, where they are so strickly debarr'd the Conversation of Men. The Women who frequent the *Haram* report surprising things of the Passion these Young Women have for each other, of the Jealousies they entertain of their Rivals, and of the Plots and Conspiracies of one Favourite Mistress against another. Those who delight the King most with their Singing, their Dancing, or their Wit, are sure to become the Envy of the rest; and their Lord is not a little distracted sometimes with their Contrivances to betray and supplant one another, if we may believe Report. When he is provok'd he will order one to be confin'd, another to be beaten, and a third, of a Favourite, perhaps, is turn'd among the common Slaves; and sometimes he proceeds so far as to put them to Death: so that a *Seraglio*, as 'tis commonly call'd, is far from being that **Earthly** Paradise People are apt to imagine it.

It is reported also, that the greatest Part of the Royal Infants are murdered as soon as born, to prevent their being too numerous. The Mother of the King has the Direction of these Matters, and her Orders are executed

ted without the least Horror or Remorse through the frequency of them. She is, as it were, the Governess of all her Son's Mistresses and Favourites, their Fortune and that of their Children seems to be entirely in her Hands, and it is not easily for them without her to preserve the King's Affection long. The King is never formally married to any or his Mistresses, but takes which of the Ladies in the *Haram* he sees fit to his Bed without any manner of Ceremony. The Mistresses he is intimate with are but a small number: The others indeed Sing, and Dance, and Play, before him, and contribute to his Pleasures in another manner; but from the Distractions he meets with in a variety of Consorts he frequently fixes upon some one who may properly enough be stil'd the Queen of the *Haram*. Amidst such numbers of Rival Beauties this Prince is very sensible he can have the Hearts but of very few: And she whom he most admires, perhaps, has least Affection to his Person. Happy is the Lady whom the King admires, and can make him believe she has an equal Passion for him.

The *Persians* hold that Women were made only for their Pleasure, and for the continuance of the Species, and that there is no manner of occasion for them in the management of the Affairs of the World, or in Business of any kind whatever: Accordingly they suffer them to pass their Lives in Idleness and Luxury; you see them almost all Day long lolling on Carpets, with their little Slaves rubbing and chaffing them, which is the most common Amuse-



ment in the *East*. Sometimes they take Opium or smoak their Country Tobacco, which is so mild that it may be taken from Morning till Night without disturbing their Heads: Their Food is dress'd by their Slaves, and their Cloaths also made and wash'd by them; so that they have nothing to do but to indulge their Ease, except it be to please their Tyrants, in which, 'tis true, they frequently find Difficulty enough.

The Ladies of the *Haram* never visit out of the Palace; but they are visited by their Female Relations: And 'tis observed in general in *Persia*, that those of the Greatest Quality of that Sex stir the least from home. They scarce ever go abroad but upon some extraordinary Occasions, as to a Wedding, a Lying-in, or upon some Festival: But their Visits usually last seven or eight Hours. They take with them their free Slaves and Eunuchs, and the Husband usually sends a Governante and Eunuchs of his own to observe their Conduct.

I come now to speak of the Royal *Couroc*, or Proclamation, for all Men to get out of the way when the King's Women are upon the march. These Ladies seldom set out from the *Haram*, but in the Night: A Troop of Horse usually marches a hundred paces before them, and another Troop in the Rear crying out *Courouc Courouc*, by which every Man understands he is to retire to a proper distance: The Eunuchs with their Batons also on Horse-back march between the Guards and the Women; and if any Man is found in the way, or within the Limits prohibited, he certainly loses his Life. If they march through a City, the Men of the Street they

they march through, and those adjoining, are all oblig'd to leave their Houses and fly to some other part of the Town, as those of the Villages in the Country are for a League together on the right and left of the Road through which they are to march; and a Detachment of Dragoons is usually sent half a Day before to drive them away. They fire their Musket at little Intervals as they march, to give notice of their approach, and all Men that hear it fly as fast as possibly they can : And, 'tis said, there are frequent Examples of Peoples being kill'd by the Eunuchs, who have not been so wise, or rather so Fortunate, as to get out of the way in time : For if a Man should be fast asleep or dangerously ill, for ought I perceive, it would not avail him.

It is reported that in the Reign of *Abbas* the 2d, one of the Servants whose Employment it was to set up the Tents, being weary with the March, after he had put the Tent in order laid himself down to sleep in it, the King and his Women being then at a considerable distance : But the Fellow happening to over-sleep himself, and being found there by the Eunuchs, they wrapp'd him up in the Carpet he lay on and buried him alive. They tell us of another Gentleman who happening to be asleep not far from the Road when the Signals of the *Corouc* were made. and finding the Seraglio upon the March when he got up the next Morning, and that there was no possibility of escaping the Guards he wrapp'd up his Head in his Coat and threw himself on his Face upon the Ground ; but the Eunuchs notwithstanding cut him in pieces. In the Reign of *Sephy* I. it is reported, That a

poor old Man who could not procure Justice to be done in the King's Courts, hearing that the King was to pass through the Village where he liv'd with the Ladies of the *Haram*, resolv'd to take that Opportunity of delivering a Petition to him ; imagining that is advanc'd Age might have him pass very well for an Eunuch : But he was deceiv'd it seems, for *Sephy* himself shot him through and through with several Arrows. All the Males from seven Years old and upwards are forc'd to fly on these Occasions as fast as they can, whether the Weather be good or bad, and tho' it happen to be at Midnight as well as if it was Noon-Day.

Eunuchs.

After having mention'd the King's Women, it may be proper to say something of their Jaylor the Eunuchs : There are a vast number of them dispers'd through the whole Kingdom of *Persia*, especially in the King's Palaces and those of the Quality, where they have almost every thing of value entrusted to their care, and in a manner govern the Affairs of their Masters. The Women never stir abroad without them, either on a Visit, or even to the Bath : but they are not permitted to interrupt their Privacy in their Chambers.

The Eunuch's also teach the Children of the Family to read and write, and instruct them in the Principles of their Religion, till it is thought fit to put them into the hands of the Learned, and still the Eunuchs have the Care of the Young Gentlemen, not suffering them to be at any time out of their sight ; and the King's Children, who [never stir out of the *Haram* till they come to the Throne, have no other Masters. Some few of these

these Eunuchs are vers'd in the Liberal and Mechanick Arts, and 'tis happy, where the Prince who succeeds falls into the Hands of one of them, for otherwise he comes a meer Novice to the Throne. The reigning Prince seldom cares that the Son he designs his Successor should be too well instructed : Nay, 'tis said, the Heir to the Crown is frequently kept ignorant of what Quality he is, for fear he should entertain any aspiring Thoughts : They choose to busy them in Painting or Drawing or perhaps in turning little Trifles, rather than in Learning the Maxims of Government.

An Eunuch between Eight and Sixteen Years of Age is sold for a Hundred Pounds at least in *Persia*, and sometimes for two Hundred, according to their Capacities ; They choose to buy them Young because of breeding them up to their Hands, and they seldom change their Masters while they live. As they have no Friends and Relations which they know, and have their sole Dependance on their Lord, they make it their whole Business to please him, and generally manage so dexterously as to obtain the Government of the Family. They are brought chiefly from the Coast of *Malabar*, and not from *Africa* : but there a very few white Eunuchs except the King's. The King does not entertain less than three or four thousand Eunuchs of one sort or other ; Men of the first Rank have half a dozen, usually, and those of Interior Quality, two or three in their Houses. As these unhappy Men are not taken up with amorous Pursuits, and can have no Views to the raising Families of their own, they are generally very diligent in their respective



spective Employments, and faithful to their Masters. Their whole Desire and Study seems to be to procure the Esteem and Confidence of their Lord ; which their prudent Management seldom fails to obtain. But with all these good Qualities, 'tis said, they are found to be Revengeful, Deceitful and Unmerciful ; and that it is very rare to find a Man of true Courage amongst them. But however this may generally be the Case, There have been several Instances of Eunuchs who have behaved themselves with abundance of Galantry. They are usually cut between seven and ten Years of Age, if they let it alone till they are fifteen not one in four of them survive the Operation.



### C H A P. XIII.

*Treats of the Strength and Forces of the King of Persia with regard to his Neighbours : and their manner of engaging an Enemy.*

No For-  
tifications

**T** Here are not many Fortresses or strong Towns in *Persia* : If they have any Places which may be call'd strong, it is from their Situation on some inaccessible Mountain or difficult Pass ; and not from any Works of Art : For they know nothing of Modern Fortification. *Persia*, however is not a despicable Kingdom, if we consider its vast Extent, its Situation, or the Condition of its Neighbours. The Extent of this Empire, as has been observed already, is not less than

1200 Miles in Length, and near as many in Breadth. And as to the Situation, It is defended on every side either by Seas, Desarts, The Enemies they have to fear. or Lofty Mountains, which render the approach to it extreamly difficult: And for their Neighbours they have none, except the *Turk*, that they need have any Apprehensions of. The *Tartars* on the North are divided into abundance of little distinct Principalities, or Hords, and only make Incursions in small Bodies, but will seldom stand a pitched Battle. The *Indians* are a contemptible Enemy, whom they have always beaten: and the *Turks* have been so taken up with their Wars with the Christians, that they have not been at leisure to turn their Arms against *Persia* for many Years: The Wars between *Persia* and *Turky* ended with the taking of *Babylon* or *Bagdat* by the *Turks* about fourscore Years ago, *Persia* has enjoy'd a profound Peace on that side ever since. This Town was constantly the Bone of Contention between these two mighty Powers, but the *Persians* finding great Difficulties both in taking and keeping this Place, were at length contented to give it up: *Bagdat* or *Babylon* is one of the Finest Towns in the East, and the *Persians* no doubt parted with it with some regret, but it lying near and hundred Miles distant from any Country that is inhabited on the side of *Persia*, and having a vast Desert to pass before they could come at it, while the *Turks* lay in the Neighbourhood, and easily conveyed their Forces and Provisions thither by means of the River *Tigris*, on which it is built, the Court of *Persia* did not think fit to contend any longer about it: And having now had no Enemy of Consequence to oppose them for several Years, the *Persian King's* have

have given themselves up to a luxurious indolent Life, and so neglected the Discipline of their Troops as well as the Government of the State, that we have seen a little despicable Rebel undertake a March from the Borders of *Usbeck Tartary* six or seven hundred Miles, with no more then five or six thousand Men depose the King, and make himself Master of the Capital City of the Kingdom, The *Arabs* a little before made themselves Masters of all the Islands in the *Persian Gulph*: and the *Turk* and *Muscovite* have seiz'd those Towns on the Frontiers which lay next them; and yet notwithstanding should the *Persians* prove unanimous and exert themselves, I question whether any of their Enemies will be able to maintain their Conquests, but we shall be better able to make a Judgment of the probability of their Enemies Success, when we have considered the *Persian* Troops, and the Nature of their Country I shall therefore in the next Place proceed to enquire into the Number and Establishment of the *Persian* Forces, the fitness of the Country for subsisting of Armies, and their manner of engaging.

The *Persians* are naturally a brave warlike People, but the Sloth and Inactivity of their late Princes has rendered them not so formidable as they used to be. In the last Century under *Abbas* the Great they made large Conquests on the Side of *Turky* as well as *India*; tho' their Troops were always much inferior in Number, to the Armies either of the *Grand-signor* or the Great *Mogul*; but they are sunk so much below what they were in that Reign, that every little *Tartar* and *Arabi-*

an Prince now insults their Frontiers and robs them of some Part of their Territories.

The Forces of *Persia* are divided into the *The Persian* Troops of the State, and the King's Troops: *Forces*. The Troops of the State, are entertained by the Governors of the respective Provinces, and paid out of certain Lands appropriated for that purpose and are divided into Militia and regular Troops: The regular Troops are called *Courtehis*: They were originally of *Turcomania* or *Tartary*, a stout Hardy Race of People who lived in Tents.

These are the Soldiers which are properly called *Cooselbashes*, or Red Heads, so stiled when they came to the Assistance of *Cheic Cooselbashes* *Sephy*, the first Prince of the present Royal Family, for which Service, he allowed them the Honour of wearing Red Caps or Turbants of a particular Form, like that he wore himself. These *Cooselbashes* remained in their Tents as well in time of Peace as War, and employed themselves in feeding or buying and selling of Cattle, from whence they were called *Courtckis* or Shepherds: The Service they did to *Cheic Sephy*, and their Zeal for the Religion of the *Imans*, procured them great Respect, and they possess'd the chief Posts, both in the Court and in the Army: and from these the *Persian* Soldiery, and afterwards all the *Persians* in general obtained the Appellation of *Cooselbashes*, a Name formidable to the *Indians*, *Turks*, and *Tartars* in the last Age; and it was by this Generation that the *Turkish* Language was introduced into the Court of *Persia*, and the Northern Parts of that Kingdom, where they speak it much more than the *Persian*.



The *Cooselbashes* held the first Rank in the Kingdom, till the Reign of *Abbas* the Great, who endeavoured to suppress and diminish them, upon account of the unreasonable Influence he observed they had in all Affairs of State, deposing and setting up what Princes they thought fit, like the *Turkish Janizaries*. He was so jealous of his own Son on account of the respect he observed the *Cooselbashes* paid him, that he caused him to be put to Death; and dispersed the *Cooselbashes* in small Detachments through all the Provinces of the Empire. These Troops serve on Horse-back, carrying a Bow and Arrows, a Sword, Poynard and Launce, with a Hatchet at the Saddle Skirts, and for defensive Arms, have a Shield and Helmet: They are commanded always by their own Officers, and their General is called *Courchibashi*, or Commander of the *Courchi's*. Both the *Courchis* and *Militia* have their Pay, as has been observed, out of the Lands of the State of the respective Provinces, and enjoy it as their Inheritance from Father to Son, if they do not refuse to bear Arms: They are obliged to march to the Place of Rendezvous on twelve Hours Notice, and every Year pass in review before a Commissary sent from Court, or before the Governor of the Province.

Muske-  
teers.

The Troops of the Crown are those two Bodies which *Abbas* the Great instituted to check the Insolence of the *Cooselbashes*. One of these Bodies consist of twelve thousand Men, and are called the Musketeers; because instead of Bows and Arrows they carry Muskets, and tho' they march on Horse-back they fight on Foot. *Sha Abbas* used to oppose them to the *Turkish Janizaries*, of whom he  
had

had observ'd the Enemy made great Advantage in their Engagements with him. Before this time neither Foot Soldiers or Fire Arms were ever heard of in *Persia*; and their Neighbours the *Tartars* have no Foot amongst them to this Day.

The other Body which was form'd by *Abbas* the Great, and paid by him, consisted of ten thousand Horse; These were call'd *Coulars*, and carry'd Fire Arms also instead of Bows and Arrows. They were call'd *Coulars*, or Slaves, to signify their Devotion to their Sovereign; or, as some say, because they come from those Countries from whence the *Persians* had their Slaves, as *Georgia*, *Circassia*, &c. Part of them are sent as Presents to the King when they are Young, and the rest are descended from the People of those Countries who are settled in *Persia*. They almost all profess the *Mahometan* Religion, tho' they are deriv'd from Christian Parents. *Abbas* the Great had a particular Affection for this Body, and us'd to call them his Horse Janizaries. They are tall well made brave Fellows, in whose Courage and Fidelity the King has a particular Confidence: For as they scarce know the Country or Relations from whence they spring, and can have no other Views than to recommend themselves to their Master by their Service, they are entirely devoted to the Crown, and obey every Order without hesitation: And from among these the Court usually prefers Men to the highest Posts; so that considering the numbers of *Georgian* Women which are married into *Persia*, and the Posts the Men who derive themselves from thence possess, the *Persian* Court may one half of them probably be of *Georgian* Extraction.

Slaves a  
Title of  
Honour.

It is observ'd that in *Persia* as well as *India* the Word Slave is an honourable Title, and preferable to that of Subiect; nay, a certain *French* Author tells us, that the Word *Coulam Shaw*, or King's Slave, is equal to that of Marquis in *France*: because all that have that Denomination are sure to be preferr'd to some Post, if they behave well. Whether the Courtiers of *Europe* would be pleas'd with the Appellation of Slave I can't tell, but 'tis certain they will some of them submit to very vile Practices, and such as one would think none but Slaves in the worst Sense could be guilty of, to advance or secure a petty Interest.

Guards.

Besides these, there are two other small Bodies, the one pretty ancient, call'd *Sophi's* or *Sephi's*, instituted for a Guard to the King's Person by *Cheick Sephi*. These are not above two hundred Men, and wear the *Sophi's* Cap on their Heads, and for there Arms have a Sabre, a Poynard, and an Ax which they carry on their Shoulders. The second Body are call'd the *Ziezauri*, or the six hundred, who are all of the size of Grenadiers, stout young Fellows instituted by *Abas* the 2d, for a Guard to his Person Anno 1654. The Kings of *Persia* before that time had no Guards neither in the Palace, or when they went abroad, for the *Sephi's* only serv'd to make a show at Festivals and on publick Occasions: They wear long red Caps of the form of a Sugar Loaf, and their Arms are a Musket, Sabre, and Poynard, which are adorn'd with Silver and exceeding fine. They are under the command of the General of the Musketeers, and a small Party of them do Duty at the Palace Gates. All the Troops of *Persia* are comprehended under

under these two Names of *Courichi* and *Coulam* that is, Shepherds or Slaves, by which they understand the Soldiers of the Old or New Establishments.

The King finds all the Troops with Horses, Arms, and Accoutrements, but every Man provides himself with Cloaths according to his Fancy; the Soldiery having no particular Livery any more than the Servants of the King's Household, or of any Great Man. There was in the Reign of *Abbas* the Great a Body of Twelve thousand Men that belong'd to the Artillery, but they were discharg'd in the Reign of *Abbas* the 2d, and the *Persians* have now no Artillery unless some useless Guns in the Front of the Palace at *Ispahan*, and in some other great Towns, which are more for Show than Service.

The Armies of *Persia* were never large, *Persian* considering the Extent of the Kingdom: *Abbas* the Great, who made such considerable Conquests, had never more than a hundred and twenty thousand Men in his Service at once in all the Provinces of the Kingdom: And the Soldiers have been so ill paid in the late Reigns, that they have deserted and gone into foreign Service, or apply'd themselves to other Employments, which the Courtiers wink'd at, putting their pay in their Pockets, and never filling up their Places; so that it is a question, if all the Troops in that vast Kingdom amount to forty thousand Men at this Day; which being dispers'd in small Bodies, and in very distant Provinces, are in no condition to make head against the *Turk*, or any other Invader at present, especially as they are distracted by a Civil War.

As



As to the Discipline of the *Persian* Troops, it is not like ours in *Europe*; we exceed them as much in the Art of War as the *Macedonians* did the *Persians* of old, and much more; for we have not only the Firmness and Order of *Alexander's* Battalions, but our Artillery, our Bombs, and Grenades are what the Ancients knew nothing of, and the *Persians* very little at this Day.

The *Persian* Troops not being troubled with Artillery or Baggage, make prodigious swift Marches, and fall upon an Enemy frequently in his Camp or Quarters with incredibly Fury, when he least suspects such a Visit. At other times they will cut off his Provisions, and turn the Waters from their usual Course: and having sufficiently harrafs'd him in a long March through a Desert Country, when he is fatigued and dispirited, fall upon him. When an Enemy makes Head against them they will fly till they have drawn him into some disadvantageous Ground, and then return to the Charge again. In their Retreat, as has been observ'd, they shoot more Arrows then when they advance, as History acquaints us the ancient *Parthians* did.

The *Persians* never throw up any Entrenchments about their Camps: There Entrenchment is some Mountain or difficult Pass. But in Sieges they intrench, and usually take a Place by undermining it: And 'tis thought that no People understand Mining and Subterraneous Works better than the *Persians*. It was thus they took *Ereban*, the Capital of *Armenia* from the *Turks* the last time: This City in a very short time found almost every part of it undermined.

But

But as the *Persians* do not trouble themselves with Artillery, so neither have they any Bread Waggons or Suttlers among them to retard their March: And yet their Camp is as well supply'd generally as a Camp need to be; the Country People continually following them with Provisions. Indeed, as Rice and Fruit is almost all they want, it can be no difficult matter to supply such small Bodies as take the Field in *Persia*, especially as they are perpetually in Motion, and never remain long in one Camp.

When the *Persians* are apprehensive of an Invasion, their constant method is, to withdraw all the People on the Frontiers, and destroy the Country in such a manner as the Enemy shall find nothing to subsist on, not leaving so much as a Spire of Grass, or a Tree upon the Ground. But they give the Husbandmen time to secure their Grain, Fruits and Forage by burying them, with most part of their Utensils, in deep Pits; which they will do in such a manner that it is almost impossible to discover them, and as the Earth is very dry, they receive no manner of Damage. The Army having thus destroy'd the Country for eight Days Journey together, they encamp near it in separate Bodies, and as they see occasion fall upon the Enemy and distress him in his March: Sometimes they fall upon one quarter of his Camp and sometimes on another, in the Night time, and if they cannot by this means put a stop to his March, they retire farther into the Country, driving the People before them, and destroying every thing as before; and by these means have they defeated the greatest *Turkish* Armies. When the Enemy are retired every Man returns to his Lands again. As for the Houses,

They burn the Country when they are invaded.

Houses, those of the common People are no great loss, they are soon run up with Clay or such Materials as they find upon the Place.

The *Persians* are said to found their Conduct upon this Dilemma, either the Enemy will Invade as with great numbers, or but few: If he brings great numbers, considering the extent of Desert Ground he must march over, 'tis impossible he should subsist. If their numbers are but small, we shall harraßs them in their March till they come to nothing, without running the hazard of a Battle.

The *Persians* are excellent Marks-men, as well with their Fire Arms as there Bows and Arrows. Their Colours are made of rich Silks in much the same manner as our Horse Standards: For a Device they write some Passage of the *Alchoran*, or part of their Confession of Faith; and sometimes have a Lyon with the Sun rising over his Back wrought in them. The great Standard-bearer, whom they call *Alemdar Bassa*, is one of their principal Military Officers: The Management of the Soldiers Pay is much commended, because they don't suffer it to pass through their Officers Hands, but every Man receives it of the Farmers of such Lands as are appropriated to that purpose: The Officers Pay is very good, the General of the Musketeers and the General of the Cou-lars have each of them above three thousand Pounds a Year, and as the Lands assign'd for the Payment of it are valued mighty low, it is thought to amount to four times as much.

The  
Troops  
they keep  
up in  
time of  
Peace.

In time of Peace they usually keep a Body of six or seven thousand Men in *Chaldea* towards *Babylon*, to prevent the Incursions of the

the roving *Arabs*. The Governor of *Armenia* has about Five Thousand Men under his Command : and the Governor of *Georgia* a like number. In *Chorassan*, the ancient *Bactria*, they have usually eight thousand Men to bridle the *Usbeck Tartars*; and such another Body in the Province of *Candahar* towards *India*; And these Troops being the the Outguards of the Empire, and almost in constant Action, are esteem'd pretty good; but as for the rest who are canton'd in the Inland Country, they have enjoy'd so long a Peace, that Travellers observe they have not the Air of Soldiers. In those parts of the Country where they have the Sea for a Boundary, they keep scarce any Troops, insomuch that in *Gylan* and *Mezenderan*, which lie on the *Caspian Sea*, the *Cossacks* have landed small Parties and plundered the Country for several Days together; and here it is that the *Muscovites* have lately fix'd themselves with very little Opposition, tho' it be one of the richest and most fertile Countries in the Empire.

The *Persian* Generals are perplex'd with nothing so much as the stupid Conduct of the Court in attending to the Predictions of their Astrologers. This set of Men are ever averse to War, because they are oblig'd to take the Field with the Prince, and therefore seldom fail to pronounce it unlucky to enter into one on any Consideration whatever; and if ever they are brought to approve of a War, they must prognosticate the lucky Minute when to Encamp, and when to March, &c. So that the Generals lose the Advantages which might be made sometimes by waiting till they consult the Stars. The



Favourite Women and the Eunuchs are no less averse to War than the Astrologers, for in losing their Prince they lose their All : and therefore they constantly fall in with the Astrologers to divert their Lord from every Enterprize which carries a face of Danger.

No Naval Forces

The *Persians*, as has been observ'd already, have no Naval Forces, or any Ships or Vessels whatever, altho' they have a Sea Coast of three hundred Leagues to the Southward, and the *Caspian Sea* on the North. They did formerly build some Vessels on the *Caspian* to protect them against the *Cossacks* ; but I don't find they have any at present, either there or any where else. The *Muscovites* generally transport the *Persian* Merchandize in their own Vessels to *Astracan* ; and I believe have the Navigation of this Sea pretty much to themselves, which has facilitated their Conquests on that side ; and if they fortifie the Coast, and can be constantly supply'd and supported by Sea from *Muscovy*, it may probably be difficult for the *Persians* to remove them.

The present Situation of their Affairs.

Before I conclude this Chapter it may be expected that I should consider a little further the present Distractions of the *Persian* Empire, and what is like to be the Issue of them ; but the Advices from thence contain such Contradictions, and the Facts are so very uncertain, that it seems to be a little of the soonest to pass a Judgment of their Condition. However, according to the Information I have, I shall offer my Thoughts : And I am very far from thinking that *Persia* will be an easy Conquest to the *Turks* for several reasons ; one is, that the Kingdom is of a large Extent, vast Mountains and Desarts to be pass'd, and that part of the Country which

is

is Fruitful, will also be laid waste before them as fast as they advanc'd as is ever practis'd on these Occasions : And tho' *Persians* may at present be divided amongst themselves, yet the Antipathy they have to the *Turkish* Sect will very probably Unite them again : But further, the Rebel *Mahamood* who now commands, has been bred up in constant Action against the *Usbeck Tartars*, a hardy Race of Men, and has not only brought with him the Troops which were employ'd on that side, but has been Reinforc'd by the *Tartars* themselves, and has actually transplanted several Thousand Families from that Frontier and *Candahor* to *Ispahan*, who are a People of another Spirit and Constitution than the Effeminate Courtiers he has driven from thence.

Again, as the Emperor and *Muscovy* are enter'd into an Alliance, it is not improbable that one of their Views was to oppose the growing Grandeur of the *Turk*, and prevent an entire Conquest of *Persia*, if he should attempt it : And I am apt to believe that the *Persians* would not be backward, if ever there should be occasion, to enter into a Confederacy with *Muscovy* and the Empire, to protect themselves from the *Turkish* Yoke. On the other hand, if the Emperor should have another War with the Grand Seignior, *Persia* and *Muscovy* would be able to make a considerable Diversion in his Favour : Nay, they might be able to keep the *Turk* in play themselves with a very little Assistance, if the Emperor should at the same time happen to be engag'd with the Princes of Christendom ; for which Reasons, probably, the Emperor will not sit still and see *Persia*

become a Province of the *Turkish* Empire, any more than the *Muscovites*, who must also in that case be oblig'd to quite their Acquisitions in *Persia*; and tho' the *Persians* may be averse to the parting with any Towns to the *Muscovites*, it is probable that of two Evils they will chuse the least, and rather part with a Frontier Place or two to *Muscovy*, from whence they are in no danger of being conquer'd, than resign their Country to the Tyranny of the Grand Seignior, whom they have more Reason to dread than all the World besides: And their entring into a Confederacy with *Muscovy* seems at present to be the only method left to secure *Georgia* and their Northern Provinces from the *Turks*.



## C H A P. XIV.

*Treats of the Revenues of the Crown.*

Revenues  
of the  
Crown.

**I** Proceed in the next Place, to enquire in-  
to the Revenues of the Crown; and the  
better to understand their Value and the man-  
ner of collecting them, it will be necessary  
to consider the several Tenures, by which  
their Lands are held, and what kind of Pro-  
perty the Subject hath in his Estate.

The dif-  
ferent.  
Tenures  
of their  
Lands.

Lands of  
the State.

The Lands of *Persia* are either such as are in  
occupation, or such as are not: That is such  
as are cultivated, or such as are uncultivated  
and uninhabited, of which the latter are ten  
to one more than the former. The Lands in  
Occupation are of four Kinds; viz. 1. The  
Lands of the State. 2. The King's Demeln  
Lands. 3. The Lands of the Church. And lastly  
those

those belonging to private Men. The Lands of the State contain much the greatest Part of what is cultivated, and are in the Possession of the Governors of the respective Provinces, who out of them take their own Revenue; and assign the rest for the Payment of their Officers, and the Troops they are obliged to maintain; for every single Soldier has his Pay assigned him upon some Village or Farm.

The Demefn Lands are the King's particular Estate; out of which are paid the Officers of the Household, and the Troops the King maintains, over and above those which are maintained at the Charge of the respective Provinces, and the Residue are given among the Courtiers and Favourites, or managed by the *Vizirs* and *Intendants*, who remit the Produce of them into the Treasury.

The Lands which belong to the Church, are the Donation of their Princes or Private Men, and are accounted Sacred; so that they are never tax'd or confiscated for any Crime whatever; and after one Year's Possession, the Title of them cannot be call'd in Question.

The Lands of private Men are holden of the Crown for the Term of ninety nine Years, paying an inconsiderable Annual Rent: And at the expiration of the Term of 99 Years, they are allow'd to renew their Term for the same number of Years, on advancing one Year's Income.

As to the unoccupied Lands, if any Person desires to build upon them, or to convert any Part of them into plowed Fields or Gardens, the King's Officers procure him a Grant for 99 Years, under a small annual Rent,



Rent, which Terms are renewed as other Private Estates : So that all Ranks of Men derive their Estates from the Crown, as amongst us, and there seems little other Difference, but that the *Persians* have a Term renewable at Pleasure, and our Freeholders have an Inheritance ; but both have a Perpetuity on Payment of their Fines and accustomed Rents.

The King  
has a 3<sup>d</sup>  
of his  
Lands.

The King's Officers, as well as private Owners, let out their Lands to Husbandmen upon condition of receiving a third Part of the Produce usually ; but the Rent is more or less, according to the particular Agreements of the Parties ; and the Grain in *Persia*, being subject to be destroy'd by the Hail, by Drought, Locusts, Grasshoppers, and other Insects ; the Tenants never fail to insist on an Abatement in these Cases. When the Destruction is very great, the Husbandmen take the withered Branches of Trees, and the damaged Ears of Corn, and resort to the King's Officers, complaining of the Season, and their inability to yield the usual Rent : if they have received never so little Hurt, their Complaints are very loud, and they frequently make an Advantage of the Misfortune. Private Landlords are less subject to be imposed upon in these Cases, having the Lands under their Inspection, but then their Tenants are not so much oppress'd, and subject to such Hardships as the Tenants of the Crown. The King's Officers frequently pretend they have no Authority to make Abatements, and thereupon whole Villages go up to Court, and deliver their Petition to the King in Person ; in-somuch that there is seldom less than seven  
or

or eight thousand People attending at *Ispahan* on these Occasions, as has been observed already: The Court usually send Orders hereupon to the Intendants and Receivers of the Province, to mark such Allowances as the nature of the Case requires; or depute Commissioners to enquire into the Truth of the Complaint; but in either Case the Crown is usually defrauded, for the Country Men so well understand the force of Bribes, that they commonly make a Purse, and procure a favourable Representation of the Case from the King's Officers.

The King and Private Owners have the like Profits of the Husbandman's Cattle as <sup>A 3d of</sup> they have of their Corn; for instance, the <sup>the Cat-</sup> third Fleece, and the third Part of the Breed: and of Fruit the Crown has still a greater Share, there being not that Charge of manuring and cultivating Fruit Trees, as there is of the Grounds which produce Grain.

The Governors of Provinces receive the like Profits, out of the Lands of the State, towards the Payment of the Officers and Troops of the Province, as the King does out of the Demefn Lands: And every Province besides make large Presents from time to time to the Court, of the best the Country affords, whether Silk, Grain, Fruits, Cattle, or whatever is in Esteem amongst them; and these are sent up in such Quantities, as are sufficient for the Supply of the King's Household, and therefore may be accounted a considerable Part of the Revenue. The King has also the seventh Fleece, and the seventh of the Breed of the Cattle in those Lands which are not appropriated to his use, and this is a great Addition

*Perſian or Saracen Shepherds.* addition to his Revenue, for the Shepherds of *Perſia*, like the ancient Patriarchs, poſſeſs vaſt Flocks and Herds, on which they continually attend, living in Tents, and removing from one Place to another as they can meet with Paſture for them; for thoſe Lands which are not the Property of particular Perſons, are at liberty for all Men to graze upon, tho' they are deem'd the King's; and this Payment of the ſeventh Beaſt, ſeems to be an Acknowledgment of his Dominion and Property in them.

Theſe wealthy Shepherds the People of the  *Eaſt*  call  *Saracet-chin* , from whence we have the Word  *Saracen* , that is to ſay,  *An Inhabitant of the Fields* , for they live in Tents far from Towns two or three hundred together, and ſometimes you ſee a Thouſand or two encamped in one Place: They perfectly cover the Plains with their Flocks and Herds, that you will be two or three Hours in paſſing through them: and the King has an Officer call'd  *Ichomban Baſhi* , or Chief of the Shepherds, reſiding in every Province, who takes the ſeventh of the Cattel for the King's uſe,  *viz.*  of Sheep, Aſſes, Mules, Camels, and Goats; As to Horſes, it ſeems, the King is entitled to every third Colt; of Silk and Cotton alſo, 'tis ſaid, the King has a third Part over the whole Kingdom.

Precious  
Stones.

Revenue  
by the  
Water.

Tribute  
by Fo-  
reigners.

Minerals and precious Stones belong to the King only; and he has two per *Cent.* of all Money: The Money that is raiſed by the Waters is another conſiderable Part of the Revenue; for every Perſon pays for its being let into his Fields or Gardens; nothing will grow in that parch'd Country without it. A Tribute is alſo paid to the Crown by all People



ple who are not of the Religion of the Country, whether Natives or Foreigners, and this amounts to a Ducate a Head: And there is a Tax of Ten Pence on every Shop of the working Trades, and Twenty Pence on the rest

The Customs and Port Duties are another Customs. Branch of the Revenue ; but these do not amount to much here, for they have no considerable Port except *Gombron*. As for the Merchandizes carried into *Persia* or out of it by Land, they only pay a small Sum for a Camel's Load, and proportionable for every Mule or Ox, without examining what the Packs contain.

But that part of the Revenue which is casual, exceeds all the rest, 'tis said, namely, what arises by the confiscated Estates, and the Presents which are made by the great Lords, Governors of Provinces, &c. And particularly those which are made on New-Year's-Day. They present the King with wrought Silks, Horses, Asses beautiful Boys and Girls, Gold, Silver, precious Stones, Perfumes, and every thing which is rich, and curious, and may serve for Use or Ornament, or contribute to the Pleasure of Life.

And as there are several Handicraft Trades which pay no Duties to the Crown, as Carpenters, Masons, and some others ; these are oblig'd to work for the King when he requires it, without any Pay : Whatever Buildings or Palaces the King erects or repairs, he has only the Materials to find ; the Warden or Chief of the Trade is oblig'd to send in a certain number of Workmen, which saves the Treasury a great deal of Money ; and therefore the Labour of those People may



Ambassa-  
dors.

well be esteem'd part of the Revenue. The Maintenance of Ambassadors, and the providing them with Carriages, is done also at the Charge of the Country they pass through, and costs the King nothing. When the King has a mind to reward any Person for any signal piece of Service, this is done also at the Expence of another : He sends him perhaps to one of the *Chans* or great Courtiers with the *Calaat* or Royal Vest ; for which the *Chan* makes the Messenger a Present usually of ten times the Value, or more, according to the Post he is in. The King sometimes expresses the very Sum he expects should be paid ; which is most commonly exceeded, as the Person values the Prince's Favour. I having now given a summary of the principal Branches of the Prince's Revenue ; and notwithstanding the Impositions above mention'd, the People don't seem to be oppress'd or impoverish'd ; even the Tradesmen and Husbandmen appear to be in easy Circumstances, and few of them but have their Rings on their Fingers and Arms. One great Advantage to the Subject is, that scarce any of the Duties are farm'd out, and in times of Scarcity we find the Court is very indulgent and ready to make Abatements of their Rents and Taxes in proportion to the Occasion. As to a Poll, or Personal Taxes, there are none in *Persia*, unless that which is levy'd upon those of a different Religion ; nor are necessary Provisions of any kind Taxed.

What the  
Revenue  
amounts  
to.

What the Revenue of the Crown may amount to in the whole is very uncertain, it depending so much upon Casualties. Those who have attempted to compute it say,

say, that one Year with another the Revenue amounts to four Millions Sterling of our Money : Which considering that their Troops are most of them paid out of the Lands of the State, which are not reckon'd into this Account, is very considerable: But as the Splendour and Magnificence of the *Persian* Court is much beyond any thing we have seen in *Europe*, possibly very little of it may remain in the Treasury at the Year's end. The Court, whether it remains at *Ispahan*, or removes from one Province to another, as it us'd to do during the Summer, if we consider the Women, the Eunuchs, and other Officers and Servants, seldom consists of less than ten thousand Persons, which belong to the Household, and including the Troops, or the Great Men and their Dependants ; which must require an immense Sum to Maintain.

The Officers of the Revenue send every Year to Court the State of their Province, and what every Town and Village produces, examin'd and attested by the principal Inhabitants of the respective Places ; which are look'd upon as so many Debentures, and given in Payment to those who are entitled to Pensions or Salaries from the Crown. In the like manner every Governor pays all the Officers and Soldiers of his Province with Assignations on the Lands belonging to the Province : There is very little Money disburs'd on those Occasions ; and where the Pay is small, as that of the common Soldiers, and Inferiour Servants, one Man is deputed from the Troop or Company to receive the Wages of the rest ; and the Residue, after all De-

Seals.

mands are satisfied, is remitted into the Treasury.

I shall add a word or two concerning the Seals under which Acts of State are pass'd in *Persia*: They have Five Seals which are us'd in Five several Branches of Business: One is us'd in all such Affairs as concern the Demesne Lands. A Second for Commissions, Letters Patents, &c. The Third only in Military Affairs. The Fourth about the Revenue. And the Fifth in things relating to the Household. There are no Arms engraven upon them; but on one of them there are the Names of the twelve *Imans* or Patriarchs; on the other a scrap of the *Alchoran*, or some pious Expressions, shewing there Dependance on God and his Prophet *Mahomet*. The Form of one of the Seals is round, two others are square, and the other two of an irregular Form. The largest are about the bigness of a Crown piece, and the other about half that bigness. They are made of Turquoises Rubies, Emeralds, or some other precious Stones. The principal Seal the King always wears about his Neck; and on *Friday* all Instruments which require the Royal Seals are carry'd to the Palace and seal'd in the King's Presence. The Impression is made on the Paper with a kind of thick Ink, and not on Wax, as with us.

## C H A P. XV.

*Treats of the Persian Religion.*

THE *Persian Religion* is *Mahometanism*, as explained and Interpreted by *Haly*, the Nephew and Son-in-Law of *Mahomet*, and one of his Successors in the Empire, and according to the Interpretations of the eleven *Imans* the Successors and Descendants of *Haly* in a right Line.

As to the Original of this Sect of *Mahomet* Original  
*tans*, History informs us that when *Mahomet* of the  
 dy'd, *Haly* his Son-in-Law, and *Abubeker* the *Persian*  
 Father-in-Law of *Mahomet*, both pretended Sect.  
 to the Succession; and the People being divided in their Opinions, their Chiefs at first argued for their respective Rights, but not being able to decide the Matter this Way, they came at length to Blows, and several Battles were fought between them with various Success. *Abubeker* dying within two Years and a half, *Omar*, one of *Mahomet's* Captains, succeeded to his Pretensions, which he maintain'd so well during the ten Years he had the Command, that *Haly* was reduced to very great Straits. *Osman*, a Relation of *Omar's*, upon his Death caused himself to be proclaim'd the Successor of *Mahomet*, and was no less successful against *Haly*, than his Predecessors had been, but dying in the Year 34. according to the *Mahometan* Era, *Haly* was universally acknowledged to be the Successor of *Mahomet* by both Parties.

Upon the Death of *Haly* the Disciples of *Mahomet* became divided again: *Hasssein* the Eldest Son of *Haly*, laid claim to the Empire,  
 as



as his Inheritance ; but the Army opposed him, alledging that the Succession was elective, and gave their Votes for *Mahuvia*, one of their Generals. who, had 'tis said, procur'd *Haly* to be assassinated and afterwards murdered eleven of his Sons, the twelfth only escaping, from whom the *Persian* King's pretend to derive their Pedigree ; but the Successors of *Mahuvia* were always Triumphant. *Cheic Sephi*, as has been mention'd, many Years after, however under Pretence of being lineally descended from *Haly*, erected a kind of Sovereignty in the North of *Persia*, whose Dominions were very much enlarged by his Successors.

But the *Persians* and *Turks* differ as much about the Interpretation of the *Alchoran*, as they do about the Successors of *Mahomet* : The *Persians* hold that the Comments made by *Haly* and his Successors the *Imans*, ought only to be regarded ; while the *Turks* adhere to those of *Abubeker*, *Omar* and *Osman*, and these in many Points are directly opposite to the other. The *Persian* Sect, or the followers of *Haly*, are call'd *Chia* ; and the *Turks* who rely on *Abubeker*, *Sunni*. Neither of these Sects will believe that those of the other can be saved, but hate one another to a greater Degree than they do *Christians* or *Pagans*, and seldom speak of one another but with Imprecations and Curses even in their Devotions.

The *Mahometans* in general call their Religion *Islam*, which signifies Submission to the Commands of God, but the ordinary Appellation which they give themselves is that of *Muselmooon*, which we pronounce *Musulman*, and signifies the being of the Number of the Faithful

Faithful. In the Beginning of *Mahometanism*, the Disciples of that Religion were more cruel and sanguinary than they are at this Day, affording no Quarter to those who did not make a Profession of their Faith in these Words, namely, *There is no other God but God, and Mahomet is his Prophet.*

The *Mahometans* in general make two Articles of Faith, and five of Practice. 1. Articles That there is no other God but God. 2. of Faith That *Mahomet* was sent from God. 3. That and Pra- they ought to observe their Corporal Purifi- ctice. cations. 4. That they pray to God at the appointed times. 5. That they give Alms to the Poor. 6. That they fast all the Month of *Ramezan*. 7. That they go in Pilgrimage to the Temple of *Mecca*, if they can. To which the *Persians* add another Article of Faith, viz. 8. That *Haly is the Vicar of God*. On these eight Heads therefore I shall collect what the *Persians* hold most material. 1. That there is no God but God. This Article, 'tis The Di- observ'd, is taken from the *Jews*; and they vine Ef- insist not only on the Unity of the Divine fence and Nature against those who worship a Plurality Attri- butes. of Gods, but the Unity of One Person in the Divine Essence, contrary to the Christian Doctrine, which teaches us to adore a Trinity in Unity; and in all their Books we find them asserting, that God neither begets or is begotten, that has neither Wife or Son, that he is incorporeal, and there is none that resembles him, that he is without Beginning and shall have no End, that he is Almighty and exalted above all sensible things, and circumscrib'd within no Space or Bounds, not mensurable or divisible, or can receive any Addition or Diminution of his Happiness, that

Decrees.

that he is Omniscent and nothing in the Universe can be conceal'd from him, that he has will'd or decreed from all Eternity whatever shall come to pass; but this they seem to qualify and say, that God neither lays a Force or Constraint on any Man in his Actions, neither does he leave him absolutely to the freedom of his Choice: To God, say they, belongs the Glory and the Praise if I do well, and to him the Justice of my Condemnation if I do ill; it is not for me or any Man to glory if he does his Duty, neither can any Man Justify or excuse himself if he does amiss: They will neither have Man a meer Machin, nor will they allow him a perfect Freedom of Choice, but by way of Illustration they frequently repeat this Parable.

There were three Brothers, say they, who dy'd about the same time; The two eldest were of an advanced Age, of whom one had always been obedient to the Commands of God, and the other had no regard to them: the Youngest was an Infant incapable of discerning between Good and Evil. These three Brothers appearing in Judgment before God, the first was received into Paradise: the second condemn'd to Hell: And the third sent to a Place between both, where there was neither Joy nor Sorrow, because he had done neither Good nor Hurt: The youngest hearing the Sentence, was under the greatest concern at his being excluded Paradise; O my Lord, said he, if you had permitted me to live as long as my pious Brother, how happy should I have been? for I should have lived like him, and consequently been advanced to eternal Glory. My Child, reply'd God, I know thee perfectly, and that  
if



if you had lived longer, you would have followed the Steps of your wicked Brother, and like him have deserved the Pains of Hell. The unfortunate condemn'd Brother hearing this Discourse, began to cry out, O my God ! Why then did you not extend the same Grace to me, as to my younger Brother, in depriving me of Life before I had made such ill use of it as to receive this Sentence of Condemnation ? I preserved your Life, answered God, to give you an Opportunity of being saved. The youngest Brother thereupon reply'd, why then, my good God ! Was not mine preserved, that I might have had the means of Salvation ? But to silence their Complaints, and end the Dispute, God answered, *Because my Decree had otherwise determined.*

They hold that good Works are neither <sup>Good</sup> the Cause or the Means of Salvation ; but <sup>Works.</sup> that our Good Works are only a Sign we are intended for Happiness, and a Mark of God's Favour towards them that do them : And on the contrary, that wicked Actions are a Sign of eternal Reprobation. But a little to soften this Text, in the Book of the *Sayings and Acts of Mahomet*, they relate a Dialogue between Moses and Adam to this effect ; You are that pure Creature (says Moses to Adam) form'd immediately by the Hand of God ; into whom he breath'd of his own Spirit to animate that incomparable wonderful Body, which the Angels themselves ador'd, and with whom he conversed in that Charming Paradise prepared for the Happiness of Reasonable Creatures ; wherein they would have tasted the most ineffable Delights, if your Sin had not precipitated

Vol. IV. L them



them from Heaven to Earth. Very well, (says Adam) and you are Moses, whom God has chosen for his Ambassador and Legate to acquaint the World with his Commands: You have for that purpose communicated to them the Pentateuch, wherein the Law is promulged and explained; and afterwards conversed with God, and received his further Directions: Do me the favour to tell me now, how many Years before I was created it was that God wrote this Book of the Law. (To which Moses answered) Forty. But tell me further, says Adam, don't you find in that Book that Adam wandered ought of the right way in which the Lord had directed him to go? I have read to that Effect, replied Moses. Then I will answer you out of your own Mouth, says Adam. How can you then blame or condemn me for doing that which God had written I should do forty Years before I was? And I must tell you, he had pronounced that Decree fifty thousand Years before the Heavens and the Earth were created.

To understand this Dialogue the better, it is necessary to know, that the *Mahometans* believe the Sacred Books were written before the Creation, and that God kept them in Heaven in order to send them into the World at such Times as he had determined. Such Parables as these are dispersed thro' all the *Persian* Books of Divinity and Devotion, as well as in their Moral Works.

The *Persians* hold that all Souls were created long before the World was made; and many of their Doctors believe the *Metempsychosis*, or Transmigration of Souls; especially in relation to the Souls of the Prophets, Saints and Good Men. Their History of the

the Creation of the World has abundance of Fable, mix'd with a great many Truths which they have taken from the Books of *Moses*. As that the World was created out of nothing &c. but then they add that the Earth was created by the Mediation of Angels, and in another manner than the Scriptures acquaint us.

Some of their Doctors are of Opinion that the Creation was begun on a *Friday*, which is their *Sabbath*: But the generality of them say it was upon the First Day of the Week, as the Christians do, and that then God created the Earth in the Form we see it, with Mountains and Valleys. That the Second Day he created the Trees, Plants, Flowers and Herbage. On the 3d Minerals, Light and Darknefs. On *Wednesday* the Rivers, Cattel, Fish and Fowl. On *Thursday* the Heavens, with the Sun, Moons, Stars and Angels. And that on *Friday* he created Man, Male and Female.

They believe that both Good and Evil Angels were made of the Substance of Light or Fire; that they are compos'd of Soul and Body, and that their Aerial Bodies may be so condensed as to become visible. That the first time the Evil Angels disobey'd God, the Good Angels fought with them, and brought them Captives to Heaven, where God pardon'd them: But God afterwards creating Man, and commanding all the Angels to Worship him, the Evil Angels through Pride rebell'd again; whereupon God cursed them, and precipitated them from Heaven into that Place which their Despair and Fury has made a Hell of.

Original  
Sin.

As to what we call Original Sin, they will not allow it to be a Sin in our first Parents. They maintain that that Act was only a deviating from Perfection, or leaving the better for that which was not so good : And they found their Opinion upon that Supposition, that the Prophets were impeccable and free from Sin, being sanctified from their Mothers Wombs, and they esteem *Adam* a Prophet of the highest Rank. They say, he was permitted to eat all manner of Fruit in Paradise, and that the grossest part evaporated through the Pores : But he was fore-warn'd that if he eat Wheat it would find another Vent. However, he was not absolutely forbidden to eat Wheat, and therefore committed no Sin in eating it, as he and *Eve* both did, and were turn'd out of Heaven by the Angel *Gabriel* ; not because they had sinn'd, but lest Heaven should be defiled by their Excrements.

To show the Weakness of Fallen Man, and the Forces of Concupiscence, they relate this Parable ; that among the Angels there were two, named *Aruth* and *Maruth*, who represented to God their surprize that he should continue to pardon Men when they were not at all amended by it : A hundred, a thousand, nay Millions of times, say they, have you pardoned them, and yet they continue still the same : There is no End of their Wickedness. To whom God answered, that they did not know the Force of Concupiscence. But they thereupon desiring he would make a

Trial

Trial of them, God sent them into the World in Mortal Bodies, where they fell into all manner of Debaucheries, running after Wine and Women perpetually ; among the rest of the Women they address'd to, there was a very fine Lady, who having understood their Original, told them, she must beg their Pardon, she durst not yield to their Importunities, for when they had abused her, they would leave her and fly away to Heaven: That she would never suffer their Embraces therefore, but upon Condition, they would carry her with them to Heaven: which the Angelick Gentlemen consenting to, after they had sufficiently satisfied their Curiosity in this World, return'd with their Prize to the Celestial Regions. At their Arrival, the Angel *Gabriel* demanding who it was had the Assurance to introduce a Woman into Paradise ; and it being answered that it was *Aruth* and *Maruth* who had brought her thither ; God was so provok'd with those Wicked Angels for attempting to defile Heaven with their Debaucheries, that he cast them down to the Earth again into a deep Well near *Babylon*, where they are hanged up by the Feet, but are busied notwithstanding in teaching Magick and Sorcery to the *Jews* and others who converse with Familiar Spirits.

As to the Day of Judgment, they believe that there is a private Judgment pass'd on every grown Person soon after Death in this manner: So soon as the Deceased is laid in his Tomb, the Grave closed and the Com-  
Day of  
Judg-  
ment,  
any



pany retired, the departed Soul re-enters the Body again, and there comes two Black Angels, terrible to behold, the one call'd *Nekir*, and the other *Munkir*, who cause the Person to sit upright, and demand an Account of his Faith concerning the Unity of the Godhead, and the Mission of *Mahomet*. And afterwards what Good or Evil he has done ; all which is recorded in a Book to be opened at the general Day of Doom. That in the mean time the Souls of the Faithful are fill'd with Joy and Comfort, While the Wicked on the contrary suffer the cruellest Pangs of Remorse. They say the Soul wanders from Place to Place till the Body is interred, and that after it has undergone the first Examination in the Sepulchre, it enters into a fine Aereal Body prepared for it, where it continues till the general Resurrection, when it will be reunited to its former Body : For the Soul, say they, can never act but by the Mediation of some Body : and they will by no means have it remain in a State of Insensibility till the Last Day. But the *Persians*, it seems, are not all of one Mind. either as to the Place where departed Souls shall remain, or their Happiness or Misery during this Interval : But they have a Middle State for those who have done neither Good or Hurt, as Infants and Fools ; these they say, suffer neither Pleasure or Pain, as they have deserved neither the one or the other,

Resur-  
rection.

In the Resurrection, they believe, that the Soul shall be reunited to the very same Body it parted with : But then as to its being glorified

rified in the manner our Divines describe, they desire to be excused from agreeing with us: For they say, our Bodies shall not be changed in any material Point, they will neither be Transparent or Aereal; they will not indeed be crooked or deformed, or subject to Old Age or Infirmities, or troubled with Excrements, &c. but, say they, if you deprive the Body of all its Senses and Appetites, and every thing that is material, with what Propriety can you call it the same Body?

After the last Judgment, they hold, that all Men must pass over a certain Bridge no wider than a Razor's Edge: That Unbelievers and the Wicked will infallibly fall in their Passage into Hell, or the Bottomless Pit, as we call it, where they will be everlastingly tormented: But the Faithful shall be so guided and supported that they shall pass the Bridge swifter than a Bird flies thro' the Air, and enter into Paradise.

As to the Salvation of Mankind, their Opinions are as various as those of the Christians: some believe that none can be saved but those who believe in *Mahomet*: Others that Good Men of every Religion may be saved; and a third Sort allow Salvation to all those who have been Disciples of true Prophets, as the *Jews* and *Christians* they acknowledge were: Others believe that only *Atheists* will be damn'd: And they say, that God will call to his Assistance in Judgment *Mahomet*, *Haly*, and the *Imans*, his lawful Successors; and all other true Prophets, who will

will every one interceed for their respective Disciples. The General Opinion is, that God will pronounce the Sentence of Damnation himself; tho' there are great Doctors among them which hold, that God will condemn no Man to Hell with his own Mouth, but that the Infernal Spirits shall draw in the Wicked as their proper Prey. The same Doctors hold, that Man shall not be eternally punished, but that after a certain time the Damned shall be annihilated, or turned into Fire.

Beatifick  
Vision.

They are not agreed neither, about the Beatifick Vision; the general Opinion is, that God will not be visible even to the happy, who will only behold a bright ravishing Light such a one as the Imagination cannot at present conceive: But all their Doctors hold that there will be degrees of Rewards and Punishments, according as Men have deserved; and as the *Alchoran* makes seven Heavens, where the blessed will be placed according to the Virtue they have attained to: So some of their Doctors make seven Hells for the Wicked: In the first of which, they say, lye the wicked *Mahometans*: In the second those who deny the Vicariat of *Haly* and the *Imans*: In the third those who deny *Mahomet* was a Prophet; namely, the Christians: In the fourth those who deny the Mission both of Christ and Mahomet; viz. the *Jews*: In the fifth the *Pagans*: In the sixth the Apostates: And in the lowest Hell the *Athiests*.

Some

Some of the *Persian* Doctors take the Promises and Threatnings in the *Alchoran* relating to another Life in a Spiritual and Allegorical Sense; while others adhere to the Letter, and take every thing in the grossest Sense which is spoken of a Future State: The first say, that these Things were delivered in this manner only to accommodate them to the dull Apprehensions of the People; but that indeed the Happiness of Heaven consists in being employ'd about such Objects as are proper for the Soul, as in the Knowledge of Sciences, and in the Sublime Operations of the Understanding: And as for the Body, it shall be furnished with Pleasures suitable to its Nature, and receive as much Satisfaction as it is capable of, but not by Meat and Drinks and Sensual Enjoyments, as in this World. That Hell also consists in a cruel Regret and Despair for the Loss of Paradise; and that the Body will be afflicted with the most violent Pains, but after what Manner they do not pretend to determine.

Paradise.

The Doctors on the other hand who take every thing in a literal Sense say, that the Torments of Hell consist in being put into the Hands of Devils, who shall hang up the Body in dreadful Caverns, full of Dragons and Serpents, and all manner of noxious and cruel Animals, which shall be perpetually gnawing upon it, and fill the Soul with Rage and Remorse: While the Joys of Heaven, according to these, consist entirely in sensual Delights: The Blessed, say they, after they have tasted the Fountain of Living Waters, and enter'd into Paradise, shall seat themselves on the Banks of the Grand *Cauffer*, or River of Delight, which is shaded by a Tree of



that immense size, that if a Man was to ride Post Fifty Thousand Years he would not pass the Extent of one of its Leaves : That of the *Nectar* of this Delicious River *Mahomet* and *Hali* shall be the Cup-bearers, and serve the Happy with it, being mounted on the *Pay Dul-dul* (these are Animals said to have the Foot of a Stag, the hinder Part like a Tyger, and the Head of a Woman : ) That they will be follow'd by innumerable Companies of Celestial Ladies endued with the most exquisite Beauty, and created on purpose for the Pleasure of the Elect. They hold also, that they can never be capable of any Crime in the use of these Voluptuous Entertainments, because nothing is forbidden, nor shall they know any Satiety, but Health as well as Life shall last to all Eternity.

If you demand of them, whether they do not think that the Beatifick Vision will be a thousand times more ravishing and delightful than all the Pleasures of Sense : They answer, there can be no such Vision, because there must be some Proportion between the Power and the Object ; and that there is no Proportion between a Finite Created Being and an Infinite, and consequently Man can never see God. If you ask them how they can suppose that in Paradise, where it is agreed on all hands that Immortality reigns, we should be taken up with Corporeal Things which endure but for a Time, and perish in the Enjoyment : They boldly tell us, That those things are not made to supply any Necessities of Nature, but for Pleasure ; and that all those Pleasures we enjoy in this Life, we shall enjoy in a much higher Degree in Heaven ; for this World, they hold, is but a Type

Type of Heaven, and all that we see came from thence, altho' it be extremely degenerated from the Original.

If it be objected to them, that if we eat and drink in Heaven we shall be subject to some Necessities which follow eating and drinking : They answer, That those delicious Meats shall evaporate in a perfum'd Sweat by the Pores : And tho' it be generally said that the *Mahometan* Women are excluded Heaven, this is only to be understood of the Women of this World, who will not be in the same Heaven with the Men, but in another Place will enjoy equal Pleasures : That there will be also other Celestial Women created for the Faithful, far excelling any they have seen below.

As to the Duration of the World after the Last Day, the greatest part of the *Persian* Doctors hold that it will not be dissolv'd, but chang'd and purified; and shall afterwards be the Habitation of Blessed Souls to all Eternity.

As to the Second Article of the *Mahometan* Creed, That *Mahomet* was sent from God, or was the Ambassador or Messenger of God, They teach, that after God had made Man, he gave him Precepts to regulate his Conduct by, in the Observance whereof he might have been happy : But that being inclin'd to Evil, he revolted from his Obedience, and threw off the Belief and Fear of his Creator; and that God sent his Prophets into the World that they might reduce him to a true Belief and the Practice of the Divine Commands; that they were sent to bear witness of the Truth, and to be Lights in their Generation: that *Adam*, who was the first Man, was also the first Prophet, and *Mahomet* the last,

The  
Mission  
of *Mahomet*.

and that during all that time God never left the World without Prophets. [*I hope the Reader does not expect I should be answerable for all the Absurdities and Inconsistencies in the Mahometan Faith.*]

They tell us further, upon the Authority of their *Alchoran*, That there has been no less than One Hundred Twenty Four Thousand Prophets; but of these, it seems they are not able to make out above Two Thousand by Name: And to do this they are forc'd to bring into the Number all the eminent Men both in the Old and New Testament, making no Distinction between Prophets and Patriarchs: They reckon into the Number also all the eminent Women mention'd in the Scriptures, as *Eve*, *Mariam*, the Wives of *Abrabam*, *Isaac*, and *Jacob*; the Blessed Virgin *Mary*, *Anna*, *Elizabeth*, &c. and they have Books, or Legends wherein the Lives of many of their Prophets are written.

These Prophets are distinguish'd into Great and Small; the Great Prophets are those who have given Laws to Mankind for their Belief and Practice, whom we call Legislators; of these they reckon Four, namely, *Moses*, *David*, *Jesus Christ*, and *Mahomet*. They hold also that the Prophets were created many Ages before the World begun, and before the Angels. That as to the Three first Prophets we have only some Passages or Scraps remaining of what they taught: But that *Mahomet* caus'd the *Alchoran* to be copied entire before he carried it with him to Heaven again: That all the time between one of the Prophets Legislators, and the other, the Religion establish'd by the former

former Prophet was the only true way to Heaven ; but that it ceas'd to be so, and became erroneous and destructive so soon as a succeeding Lawgiver appear'd ; and consequently they hold that from the time of *Christ* till *Mahomet* none could be saved out of the Christian Religion : But that since *Mahomet* to the end of the World none can be sav'd out of *Mahometism* ; for that there will be no more Prophets, or any further Revelation.

The Prerogatives they invest their Prophets with are, first, Impeccability, or a freedom from Sin, whether Mortal or Venial : And they are known, they tell us, to the World by a Ray of Light which surrounds their Visage at such time as they reveal any Mystery to Mankind, or publish any Command. Another Proof of a Prophet's Mission they hold is Miracles, and it is not to be imagin'd with what profound Veneration they always speak of the Prophets ; adding always the Term *Hazaret* to their Names, which signifies Greatness or Majesty, as *Hazaret Ibrahim*, *Hazaret Aissa* : The Majesty of *Abrahim*, the Majesty of *Jesus*, &c. And, as has been observ'd in another place, their Clergy hold, that all Temporal Power belongs to the Prophets and their Lieutenants the Priests. But this it seems the Temporal Powers do not entirely agree with them in.

As to the Prophet *Mahomet* in particular, *Mahomet's* they teach, that God sent him into the World unlearn'd and ignorant in every Science, to be his Ambassador to all People, as well *Arabs* as *Barbarians* : And that this Ambassador has abrogated all other Religions, except in such Points as have been establish'd and ratified by him afresh. That, this unlearned Prophet



phet was divinely Constituted Lord of all Mankind, and that God has made the Belief and Profession of all those things which the Prophet taught and commanded necessary to Salvation.

They pretend that their Prophet was bred up in such Ignorance that he did not know a Letter; and this they make a great Evidence of the Divinity of his Mission. They say also, That he was Poor and Friendless; and appear wonderfully surpriz'd when they hear us say, that their Legislator establish'd his Religion by the Sword. And as our Saviour is said not to have preach'd till he was Two and Thirty Years of Age, they say, their Prophet did not begin to preach against the Worship of Idols till he was Forty Years old.

They tell us; That God having intended from all Eternity to send their Prophet *Mahomet* into the World, He gave Notice of it by all the Prophets which preceded him: But that the *Christians* on one hand have apply'd to *Jesus Christ*, and the *Jews* to their *Messias*, those things which were foretold of him, and which could not agree with any but *Mahomet*: And that they had suppress'd and alter'd several other Passages which treat of him: And this the *Mahometans* in general firmly believe. As to the common People, they admire that any one can deny *Mahomet* to be a Prophet; but much more that he should be thought an Impostor. We, say they to the *Christians*, acknowledge your Prophet and honour him, and avow his Mission: Why then will you not acknowledge ours? and perswade themselves, that this can only proceed from pure Malice, which

which is thought to be the Occasion they so much detest and abhor those of our Religion.

The Third Article of the *Persian* Creed is, *Haly* the *Vicar of God*; and indeed they exalt him sometimes above *Mahomet* himself, and make him almost equal with God. They will say, *I do not believe Haly to be God, but I believe he comes very little short of God.* And the Writers of his Life relate so many extraordinary Miracles of him, that the People are ready to adore him. Their Doctors carry it so far as to say he was of a Divine Nature, and that God was incarnate in *Haly*. In their Addresses to him, they say, *Thou art he that is*, as they do in their Addresses to God. They hold also that *Haly* is not dead, but taken up into Heaven, and that he shall come from Paradise again, and fill the World with his Doctrine: That it was by him that God created the Universe, and gave his Holy Laws to Mankind, &c. The Painters when they draw a Picture of his Person cover his Face with a Veil, not only because it is impossible, they say, to represent that Divine Beauty which shines in his Countenance, but because Man is unworthy to behold it. The *Persians* never speak with that Detestation of any thing as they do of *Abubecar*, *Omar* and *Osman*, his Rivals in Power, whom the *Turks* say were the true Successors of *Mahomet*, but the *Persians* hold them to be no better than Usurpers: However the *Turks* do not equally abhor *Haly*, but acknowledge him to be the true Successor of the Prophet after the three former, and call them frequently the four Friends and Companions. But to proceed, the *Persians* hold further, that *Haly* was succeeded by the Eleven *Imans*,  
(*Haly*)

(*Haly* himself is reckon'd the first *Iman*, which makes the Twelve) these descended from him in a right Line, and are all likewise held to be Vicars or Lieutenants of God, and had the Power of working Miracles ; their Names are 1. *Hassein*. 2. *Hossein*. 3. *Haly* 2d. 4. *Mahomet Beker*. 5. *Jaser*. 6. *Moufa*. 7. *Haly*. 8. *Mahomet* the abstemious. 9. *Haly* 3d. 10. *Hassein* 2d. and 11. *Mahomet Mehdy*. The *Persians* say, that this last *Mahomet* being persecuted by the *Califs* of *Babylon* (the *Arabian* Sovereigns) as his Ancestors had been, God was wearied out with the Impieties of those Princes and their People, and took him from among Men and carried him to a certain Place from whence he shall come before the End of the World to reduce the People to the *Mahometan* and *Imanique* Religion. The Twelve

12 *Imans*. *Imans* then are *Haly* the Cousin and Son-in-Law of *Mahomet*, and his Descendants to the Eleventh Generation by *Fatima* the Eldest Daughter of *Mahomet*. The *Persians* acknowledge no others for the Rightful Successors of *Mahomet*, tho' in Fact, none of them, except *Haly*, ever had any share in the Government ; and *Haly* himself was kept out of Possession Three and Twenty Years. The *Persian* Sect however make it a kind of Article of Faith to acknowledge the Right of the Twelve *Imans*, and it seems the *Califs* of *Babylon* did not think themselves secure so long as any of the Descendants of *Haly* were left, and therefore drove them out of *Arabia* into the Northern Parts of *Persia*, and even there they continued to persecute them till they themselves were despoil'd of their Power by the *Turks* and *Tartars* : There is scarce a Province in *Persia* however but we find the Tombs of some of the

the Descendants of the *Imans*, and Mosques consecrated to them, particularly in the Territories of *Com* and *Cashan*. But the last *Iman* disappearing, as has been said, the present Kings of *Persia* stile themselves Slaves and Lieutenants of the Twelfth *Iman*, and pretend to hold the Crown only in his Right till he returns into the World again. The first Monarch of the present Royal Family was *Cheic-Sepby*, who pretending to a more than ordinary Piety, and that he was lineally descended from the *Imans*, procur'd himself to be acknowledged Sovereign of Part of *Media*, and his Successors among the Rest of their Titles stile themselves the Descendants of *Cheic Sepby*, *Moufa*, and *Hossein*, as has been observ'd already.

I proceed in the next Place to speak of the Their  
Lustrations and Purifications of the *Persians*; Purifica-  
They distinguish Uncleanness into two Kinds, tions and  
one they esteem Sinful, because absolutely Legal  
Forbidden by their Law, as to drink Wine and Polluti-  
Strong Drink, to eat Hogs Flesh, &c. The tions.  
other only communicates a Legal Incapacity  
to the Person defil'd, so that he may not per-  
form certain Acts of Religion, as to pray to  
God or read the *Alchoran* while he remains in  
this State of Uncleanness: The Superstition  
of the bigotted Part of the *Persians* upon this  
Subject is so extravagant, that if they were  
all equally affected with it, it would be im-  
possible for People of another Religion to  
live amongst them, for they look upon them-  
selves to be defil'd by the Touch of a Person  
of another Religion, or by any thing that  
such a one has touch'd, and by Consequence  
they will tast no Food dressed by one of ano-



ther Perswasion, or drink out of the same Cup with him.

As to Wine, the *Persians* hold that it was always forbidden even by the *Jewish* Law, but the *Jews* and *Christians*, they say, have altered or erased those Passages which prohibited it. They say also, that the Story of *Noah's* Drunkenness is all a Forgery, for that the Patriarchs and Prophets never drank Wine : They look upon every thing to be defiled in which Wine has been put, or on which a Drop of it has fallen ; nor is it lawful for them to be in a Room where Wine is kept.

But notwithstanding the drinking Wine is so expressly forbidden by their Law, and their Commentators are so very severe against the Practice of it, several of them, and particularly the Men of the Sword, will drink pretty freely of it ; and when they are ask'd by a *Christian* how they do to dispense with this Precept ; they answer, in the same manner as you dispense with Drunkenness and Wenching, which is no less forbidden *Christians* ; and yet there are many amongst you, who glory in their debauching Women, and their excessive drinking.

The bigotted *Persians* lay a much greater Stress upon the Ceremonial Part of their Law than the Moral, their Washings and Purifications must be observ'd whatever is left undone, having that Maxim of their Prophets frequently in their Mouths, *That Religion is founded on Purity, that one half of Religion consists in keeping ones self undefiled.* They scarce perform any Act of Devotion without washing ; their Prayers are vain and criminal which are offer'd up with unwash'd Hands ; and it is the highest Prophanation to touch the *Alchoran*

n such a State of Uncleanneſs ; which is the Reaſon that there is frequently written on the Cover of the *Alchoran* and other Books of Devotion, theſe Words, (*viz*) *Touch not this Book with impure Hands.*

Their Corporal Purifications are call'd *Tebaret* which ſignifies all manner of Purifications on account of Religion, whether done with Water or Earth ; for when they cannot meet with Water, as in the Deſarts ſometimes, then they are allow'd to ſcour themſelves with Earth : And as they are oblig'd to pray Five times a Day, ſo they are oblig'd to clean themſelves as often, unleſs they are ſure they have not polluted themſelves between one Prayer and another : but there are ſuch variety of Deſilements, according to their Superſtition, that this is ſcarce poſſible : They chooſe to waſh themſelves in running Water if they have an Opportunity, and have certain Rules preſcrib'd them, which they are to obſerve in their Purifications ; as that they take up the Water in their Left Hand and pour it into the Hollow of the Right, with which they waſh their Faces ; afterwards they are to waſh the Arms and Hands, and then the Feet. They are oblig'd alſo to waſh their Teeth, to gargle their Throats, to clean their Noſtrils, and to ſhave the Head and Face : They are alſo to cleanſe the Parts where Nature diſcharges it ſelf, to cut their Nails and pull off the Hairs under the Arms, and from other Parts not to be named : However, theſe are not all to be done but upon ſome particular Occaſions, as will appear hereafter ; for there are Three Kinds of Purifications among the *Persians* ; the firſt is call'd

*Cazel*, which is the cleaning the Parts where- by Nature discharges it self. The Second is call'd *Voufou*, which is the washing those Parts which are to be clean'd before they say their Prayers, namely, the Face the Arms, Hands and Feet. And the Third, which is the Grand Purification, or the Washing the whole Body, is call'd, *Gouffel*, and this is usually done in a Bath.

Some of the cases wherein that kind of Washing only is requir'd which is call'd *Voufou*, or the Washing the Face, Hands and Feet, are after Sleep, Inebriation, after a Swooning Fit, or when one has broken Wind, or accidentally let any Urine or Excrements come from him. The Purification call'd *Cazel* is requir'd after a casual *Ejectio Seminis*; and both the one and the other after the touching of a dead Corps. And the Purification call'd *Gouffel*, or the Washing the whole Body, is requir'd before some extraordinary Acts of Devotion, a Pilgrimage, or Time of Fasting, &c.

In the cleaning those Parts by which Nature discharges it self, they are strictly forbidden the use of Paper, or any thing which may be written upon; but more especially written Paper, least there should be any thing Sacred, as the Name of God, or a Scrap of the *Alchoran* upon it: Neither are they to use the Right Hand in these Offices: And all the Neatness imaginable is requir'd in complying with the Necessities of Nature, as that they neither expose themselves at those times, or do it in Places where others may be defil'd by their Excrements.

The In-  
tention  
requisite

Nor do their Lustrations or Washings avail them but when the Intention is right; that is, when

when they perform them purely upon the account of Religion, without any other Designs, either of Pleasure or Convenience : And they are at the same time to express themselves to this Effect, (*viz.*) *I perform this necessary Act of Purification to render my Devotions acceptable to God, and that I may be fit to approach him.*

in all  
their Pu-  
rificati-  
ons.

They are prohibited in their Lustrations or Washings, when they are done on a Religious account, to be assisted by any Person to pour the Water upon them, or to use Water Warm'd either by the Fire or the Sun, to use a Vessel that has any Painting or Imagery upon it, or that is adorn'd with Gold or Silver, to use Water that has been Perfum'd or Colour'd, or in which they have seen certain Animals drink of a litte before, or where they have seen a Horse, and some other Beasts wash'd. The Grand Purification, or Washing the whole Body, call'd *Goussel*, is requir'd after Matrimonial Embraces, or wherever there is a voluntary *Ejectio Seminis*, or after their being defil'd by the *Menses*, or Women in Child Bed, and after touching a dead Body.

There are several other things, it seems, What will purifie things polluted besides Water ill pu- and Earth ; and First, the Sun, if a Man or an Animal have made Water upon the Ground, the Place is defil'd, and whoever touches it is polluted till it has been dried Earth. up by the Heat of the Sun ; nor can such a one say his Prayers till he has wash'd Face, Hands and Feet ; but after the Place is dry'd, a Person incurs no Pollution, tho' he seat himself upon it. The Fire also purifies things defil'd, but in another manner than the



the Sun does it ; namely, by burning and reducing them to Coals or Ashes ; as the Bones of a Dog or a Hog, things the most abominable to a *Mahometan* : Bricks or Earthen Ware that are burnt also are pure, tho' made of polluted Earth, after Burning. The transposition of Matter out of one Animal into another is said to purifie it, as if a Flea, or a Fly shall suck the Blood of an impure Animal, the Blood in the Flea or Fly are held to be clean ; and if their Doctors were of another Opinion, People could never be sure they were in a State of Purity : If Wine be converted into Vinegar, it is held to be pure ; and Wine, if it be Mull'd or Boil'd away to a Third, is held to be pure, and they are allow'd to drink it thus : An Unbeliever by turning *Mahometan* becomes pure. Lastly, if a *Mahometan* take the Child of an Infidel Prisoner in War, that Child becomes pure by being the Property of a *Mahometan*.

Pollutions.  
Things which  
defile a  
Man.

The things which render a Man unclean in the Opinion of the *Persian* Doctors are summ'd up together by a late Writer, which I shall just mention, having spoken of some of them before, (*viz.*) The Urine of any Animal, the Blood of any Animal but Insects, except what remains in the Flesh after it is dress'd for Food ; the *Semen Coitus* of any Animal ; a Dog and a Hog are reckon'd impure Creatures, and all Infidels ; tho' many of the *Persians* except *Jews* and *Christians*, and do not look upon their touch as impure, because they allow their Religions to be of Divine Institution : Mead and Beer also are reckon'd impure, as being intoxicating Liquors ; but Opium, because it is not liquid, is esteem'd pure, though it intoxicates no less than Wine.

Wine. And Lastly, the touch of any dead Animal, as well as a dead Corps, defiles a Man: But Washing, it seems, will purifie things inanimate that have been polluted, as if a Dog have drunk out of a Vessel, or lick'd a Dish, if it be scour'd first with Sand, and wash'd afterwards 'twice with Water, it becomes clean again ; but some of their Doctors have such an aversion to a Hog, that they say, the Vessel he drinks out of ought to be wash'd Seven times : If Blood or Urine happen to be spill'd on any Cloaths or Furniture, they must be well wash'd and scour'd, at least the Places soil'd, before they can be us'd : The eating out of Gold and Silver Plate, is said to defile the Meat, but if the Meat be taken out of a Gold Plate and put into a *China* Dish it is not unclean. And notwithstanding Gold and Silver Utensils are prohibited, the King and Court and other Grandees of the Kingdom use them frequently, which their Doctors tell us they atone for by their Alms: But great Men in most Countries seem to Act as if they were Superior both to the Religion and Laws of the Kingdom where they live : It was a Maxim of *Cromwells*, it seems, that neither Divine or Human Laws were intended to restrain Saints or Heroes from doing what they pleas'd.

From treating of Purifications requir'd by Of their  
the *Persian* Religion, I come naturally to Prayers.  
speak of their Devotions, it being principally on Account of their Addresses to Heaven that these Purifications are required ; And they divide their Prayers into two kinds,  
1. Those which they are indispensably oblig'd to offer up, and 2. Those which are advisable  
or

or expedient in order to arrive at a greater Degree of Perfection, which are term'd by some Prayers of Supererrogation : However, these are not different Forms, but only a Repetition of the other. Every Man is obliged to pray five times a Day, reckoning from Twelve at Noon to Twelve the next Day ; for the *Mahometans* begin their Day at Noon, as our Mariners do. The first Hour of Prayer is exactly when the Sun is in the Meridian. The second is in the Evening, *viz.* from the time the Sun is 45 Degrees above the Horizon, till half the Disk disappears. The third, when it is so dark that one can't distinguish Colours. The fourth Prayer is to be made on lying down to sleep, for which no fix'd time is limited. And the fifth in the Morning, which may be performed at any time between the disappearing of the Stars and Noon : This, as one observes, would be an insupportable Burthen, considering the Purifications and other Preparations required to be made before they begin their Prayers, if they were not indulg'd in some Particulars, for Example, they are allow'd to offer up two Sets of Prayers at the same time, and this reduces the five times of Prayer to three ; that in the Morning is perform'd singly ; those for Noon and the Evening may be done together ; and those to be said when it grows dark, and the others at bed-time, may also be said at once : The Prayers for Noon Day may be postpon'd till three in the Afternoon, and then may be said with those of the Evening, as has been observ'd ; and in the same manner, the Prayer when it grows dark may be deferred till the time of their saying the next when they go to sleep :

sleep: And if they are prevented saying their Prayers at the appointed times, by any pressing Occasion, they may say them afterwards as soon as they have an Opportunity, and it will be accepted. However, these set Hours of Prayer give the *Persians* an Opportunity of retiring from Company they are engaged in, whenever they see fit, without being thought guilty of any Rudeness: As they never scruple telling the Occasion of their withdrawing, so no body is ever importunate with a Person to stay, when he declares he is going to his Devotions.

The Clergy, and those who are proud of being thought to have more Religion than their Neighbours, keep exactly to the five Hours of Prayer, and will not take any of the Advantages above-mention'd of throwing two together, and so reducing them to three, but upon the last Necessity; nor can a Person postpone any of those Prayers which are voluntary, and which they look upon to be more meritorious than those that are expressly commanded, but these must be made precisely at the appointed Hours, or they lose their Value.

The Times of Prayer are proclaim'd by the Officers of the respective Mosques or Temples, from the Tops of High Towers or Steeples, in most *Mahometan* Countries; but this is not suffered in *Persia*, 'tis said, lest those Criers should discover their Women on the Tops of their Houses; the Officers therefore declare the time of Prayer from a Terrace not so much exalted; upon common Days there is not more than one or two of these Cryers employ'd, but upon Festivals there are sometimes ten or a dozen of them,



particularly on *Fridays*, their Sabbath, and in Lent ; and it is not to be conceiv'd how far their Voices are heard, for they rend their Throats with all their Might : They begin their Declaration with these Words, *O God most Great !* Which they repeat four times, turning themselves to the four Winds ; then they make their Confession of Faith, saying, *The Testimony we render to God is, that there is no other God but God. Mahomet is the Apostle of God. Haly is the Vicar of God.* And this they repeat also four times as above. After which they say, *Arise, say your Prayers, perform that most excellent Duty, which Mahomet and Haly, the most perfect of created Beings, have commanded.* If it be at Midnight (which is one of the times for offering up their Prayers of Supererogation) or in the Morning, they add these Words ; *viz. Awake out of your Sleep ;* and having repeated those Words, *O God most Great*, four times, as at the beginning, they sing some Verses of the *Alchoran*, and then conclude, *Omar be curs'd* (One of *Haly's* Competitors.) When the People hear these Criers call to Prayers, every one rises up and goes to his Prayers, not to the Mosque or Temple, for they are not call'd thither, but in their Houses, or wherever they think fit : However, there are eight Things said to be requisite towards praying acceptably, namely, Application of the Mind or Attention, the Affection of the Heart, Faith, Modesty, Reverence, Hope ; and two outward Qualifications (*viz.*) Purity of Body and of every thing one touches, or is surrounded by, and Proper Gestures, as turning their Faces towards *Mecca*, the Motion of their Hands, the pro-

prostrating their Bodies to the Earth, &c. of which I shall speak more particularly.

And first they put off their Shoes and all their Ornaments, and sometimes their outward Cloaths, even their Turbant ought to have no Gold, or Silver, or Embroidery about it, and therefore on these Occasions they usually put on a white Callico Turbant, especially they take Care to wear no Skins or Furs, at such times, as belong'd to any Beast unclean or prohibited to be eaten by their Law: They must also take Care to perform their Lustrations or Washings, of Face, Feet and Hands, before they offer up their Prayers, as has been hinted already: Company does not seem much to disturb or interrupt their Devotions, for some of them will go to Prayers in a Room full of People, and seem to choose such Places as are most exposed to View, and where People are engaged in other Business; but these are look'd upon as Hypocritical or affected at least: But particular Care is taken that there be no Pictures or Images about the Place, for this is expressly forbidden by their Law, and would render their Prayers ineffectual.

Every Person also has a little Carpet, which he takes with him when he says his Prayers, about five or six Feet long, and three broad, in this they wrap up several things which they use at their Devotions, as the *Alchoran*, which they always have in a little Bag by itself, an Earthen Dish, a Bead Roll, a Pocket Glass, a Comb, and frequently some ratered Reliques; when they have taken out these things, they spread the little Carpet (tho' the Floor before be cover'd with a Carpet) and set themselves upon it with their Faces to-

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wards

wards *Mecca*, which Situation they term *Kebla* from the Word *Kebl*, which signifies the setting ones self over against any thing ; thus the *Jews* always turn their Faces towards *Jerusalem*, and the *Christians* theirs to the East : It is not permitted to offer up their Prayers upon the Ground, or on the bare Floor, for which reason all their Mosques are cover'd with Carpets, and the Common People who have not Carpets of their own, only brush a little Part of that clean, and see there be nothing to defile them before they begin their Prayers ; and first they set themselves down upon their Heels, and range all the little Trinkets above mention'd in order, then they take the Comb and the Glass, and comb their Beards or Whiskers, then they take off their Purse where their Silver is, and their Seals, and Rings, and lay them down by the other things : They must have no Gold about them, for this would render their Prayers vain, which some say, is the reason the *Persians* wear Silver Rings, and every thing they have of Silver they lay down on those Occasions, that they may present themselves before God in the most humble and abject manner ; for the same Reason they never say their Prayers with a Sword or Dagger by their Sides.

Their Beads are usually made of some Earth which they esteem Holy, they bring it either from Places where some of the *Imans* were interr'd, or from the Sepulchres of some other celebrated Saints : The Beads are about the bigness of a Pea, and generally they have Ninety nine of them, but the Number is not certain ; they are for the most part all of a size, but some of them

have



have every thirty third Bead larger than the rest, for at the thirty third Bead, it seems, they repeat the Words, *O God most Great*; after the next thirty three, *Glory be to God*; and after the last thirty three, *God be prais'd*: Sometimes upon every Bead they repeat their short Confession of Faith, and at other times some Scraps of the *Alchoran*, every one according as he is dispos'd, and those who affect to be thought devout are never without their Beads in their Hands. The little Dish they carry with them is of the same Earth with their Beads, this is usually about the bigness of the Palm of ones Hand, and the use of it is to touch it with their Foreheads when they make their Adorations, and bow down themselves to the Ground, which is one considerable part of their Devotions: They say, that being oblig'd to touch the Earth with their Foreheads, it ought rather to be Holy than common Earth they use on such occasions. As for the Reliques, these are little pieces of the Pall or Hangings which cover *Mahomet's* Tomb, and hang the Chappels at *Mecca*, or of the Palls of the *Imans*: The Grand Seignior, it seems, every Year sends a Rich New Pall for *Mahomet's* Tomb, and Hangings for the Chappel at *Mecca*, and then the Pall and Hangings of the preceding Year are cut into small Shreds, and given to the Pilgrims, and such as will pay well for them; and as the *Persians* have almost as much Veneration for their *Imans* as for *Mahomet*, a Rag of one of their Old Palls is look'd upon also as a Sacred Relique.

When a Person has plac'd all his Trinkets and Reliques in Order, he rises upon his Feet,



Feet, and turning his Face towards *Mecca*, his Hands hanging strait down by his sides, and Feet standing close together, he endeavours to fix his Attention on the Sacred Offices he is about to perform, then he begins with the Words, *O God most Great* ; he makes his Confession of Faith, and repeats the first Chapter of the *Alchoran*, stretching out his Hands and lifting them as high as his Head, with the Palms open as if he was about to receive something, after which he makes Two Prostrations and Adorations, using at the same time some Pious Ejaculations prescrib'd ; then he repeats another Chapter of the *Alchoran*, which he pleases, and his Devotions are ended. And the Zealots among them which value themselves upon their many and long Prayers, as far as I can perceive, only repeat the same things over and over again : However, certain it is, that the *Mahometans* perform their Devotions with inconceivable Reverence and Attention ; nothing can divert them from what they are about, their Eyes remain fix'd, and every Gesture is exceeding just and suitable to the Occasion ; and they learn to Model their Voice according to the Subject they are upon, whether Prayers or Praises ; nor does the frequency of their Prayers at all abate their Zeal and Devotion. Their Forms of Prayer on *Fridays* and other Festivals, are the same with those of Ordinary Days, they never vary unless it be in cases of extraordinary Calamity, as a Famine, or the like, or when they give Thanks for some particular Success : But by praying by Forms, we are not to understand that the Priest uses a Form, and the Congregation joins with him, as in *Christian Churches* :

Churches: For every Man goes to his Prayers either in or out of the Mosque as he sees fit, and repeats the Forms appointed by their Liturgy for himself only, without any regard to others, who are performing their Devotions at the same time, or perhaps engaged in other Business.

Altho' the *Persians* are not at this Day Ignorant of the Reason of Eclipses, yet they still retain and use certain Prayers at such times, as if they still thought they portended some dreadful Calamity, or at least that it is a Mark of God's Displeasure to be depriv'd of the Light of the Sun or Moon. If you object to them, that at this rate a Man might Calculate how often, and at what times God would be Angry with them for several Years to come: They answer, that it was thus appointed by their Prophet; that they are not to search into hidden Mysteries, but ought to submit their Reason to Divine Revelation: In like manner Thunder and Earthquakes as certainly proceed from Natural Causes, as the Eclipses of the Sun and Moon, and yet it will be impossible to perswade the Vulgar in any Part of the World, that they are not Marks of God's Vengeance and Displeasure, notwithstanding they see that Earthquakes are in a manner peculiar to some Countries where there is a more than ordinary quantity of Combustible Matter in the Bowels of the Earth, and that Thunder and Lightning returns regularly at certain Seasons: And if the latter must be deem'd Marks of God's Vengeance; it will follow that he is usually better pleas'd with his Creatures in Winter than in Summer. However, tho' it must be admitted

Prayers  
on an  
Eclipse.

admitted, that Thunder and Lighting, Storms and Earthquakes proceed from Natural Causes, yet 'tis highly probable that Heaven by Framing the World in this manner, so as to be subject to such Calamities, intended thereby to manifest a Divine Power, and to remind us of the Vicissitude of Human Affairs, to the end we might fix our Minds upon a more durable Happiness; and possibly there are few People who do not make some serious Reflections when they find the Earth in motion, and they are every Minute in danger of being swallow'd up: A Man must be arriv'd at a more than ordinary degree of Stupidity who is not mov'd at such Calamities as these: It is observable also, that the most delicious Countries are generally most subject to Tempests and Earthquakes, so that what our Northern Regions want in Warmth, Fruits, Spices, Evergreens, and other delightful Products of Nature, is abundantly made up in the Security we enjoy; nor are we so infested with Snakes, Scorpions, and other venomous Insects, which their very Gardens and Houses continually harbour; but to return to our Subject.

The *Persians* do not assemble in their Mosques or Temples to perform the publick Worship, either on their Sabbath, or any other Day of the Week, as the *Turks* and *Indian Mahometans* do; the Grand Seignior, and the Great Mogul indeed go regularly to the Mosque on *Fridays* to perform their Devotions, but the *Persians* pray every Man by himself, either in the Temple or a private House, as they please, holding that no Person ought to read the *Alchoran* or Prayers in their Temples to the Congregation, but an

*Imam*



*Iman*, ( a Patriarch or Prophet ) or one legally descended from him : There are some of their Doctors, 'tis true, who pretend to be descended from the *Imans*, and have their particular Followers, and these do not only say their Prayers together, but imitate their Leader, who kneels at the Head of them, in every Motion and Gesture ; but these are only some few Devotees or Puritans : The *Persians* in general say their Prayers and read the *Alchoran* separately, and perform their Devotions in all Places indifferently, provided they are not polluted.

Prayers for the Dead are recommended, Prayers  
for the  
Dead. but not commanded by the *Persian* Religion ; they look upon it in general as an Act of Piety to commemorate their Deceased Friends at certain times, and some of them are of Opinion that God will increase the Happiness or lessen the Misery of the departed Souls at the Importunity of their surviving Friends ; but they are not all agreed as to this Matter : However, I don't perceive that any of them pray to their Saints, even to *Haly* or *Mahomet* as Mediators to intercede for them ; tho' they frequently pray that God would encrease the Happiness and Glory of their Prophets and Patriarchs, because they believe this to be acceptable to God : nor do they believe that their Saints know what is done here below, but as God is pleased to reveal it to them. The *Persians* however believe that they may receive some advantage from the Prayers of Holy Men on Earth, and that their own Omissions may be supplied by others, and accordingly it seems they will hire Devout People to repeat a certain Number of Prayers for them.



Alms.

I come now to enquire into the Duty of Charity or Alms Deeds required by the *Persian* Religion, of which there are two kinds, the one certain and fix'd, and the other discretionary : In all their religious Books and Discourses we find Alms Deeds highly recommended, without which, their Prayers are held to be vain and ineffectual ; they lay out their Alms chiefly in publick Buildings, as upon Caravanferas, or Houses of Entertainment for Travellers in great Towns, and on the Road, where they are lodged *gratis* ; in making Bridges, Causeways, Cisterns, and Receptacles of Water, Mosques, Colleges, and Bagnio's : but they have no Hospitals for the Sick, as in *Europe*, either they have not so much Occasion for them thro' the clemency of the Air, or their Caravanfera's may serve in a great Measure instead of them, where all People may lodge without paying any thing for it.

Faquirs.  
Dervises.

There are a Multitude of Dervises and Faquirs in all *Mahometan* Countries, who are a kind of begging Friars, and extort the Peoples Alms from them almost by Force, looking upon themselves to be much holier, and in many Respects superior to those they demand an Alms of ; they travel in large Companies that it is hardly safe for People in Villages to deny whatever they ask, and they may be said rather to levy a Tribute, than to live upon the Charity of the People,

Tyths.

The Alms which are ascertain'd by their Religion are a kind of Tyths of Corn, Cattle, Money, Merchandise, &c. tho' they do not amount to near a Tenth, and are only taken of the neat Profits after all Rent and

and Charges deducted ; and these are not given to the Priest, but applied to pious and charitable Uses, like the other, from whence they have receiv'd the same Denomination of Alms : The Clergy, as far as I perceive, live upon the Glebe or Revenues with which their Churches are endowed, and what they get by the Education of Children ; but they collect the Tyths and have the Distribution of them.

Infants under Age, those who are *non Compos*, nor Slaves, are required to pay any Tyths ; nor Poor People whose Effects do not amount to a certain Sum : Of Gold and Silver Coin a certain Part is payed, but for Plate or Bullion they pay nothing, nor do they pay for their Money, unless they have had it eleven Months in their Possession. The Tyth of their Corn and Grain, Fruits and Garden-stuff, are to be paid after the Rent and Charges deducted, as has been observ'd already : They pay Tyth also of their Camels, Oxen and Sheep, which they have been in Possession of eleven Months, after the Charges of keeping them is deducted : If a Person has but four Camels he pays no Tyths, but if he has five he pays a Sheep for the Tyth, and so for every five Camels under twenty six, and if he have above that Number, he pays one Camel, or the Value of it, for the Tyth of them : If a Person have less than thirty Oxen he pays no Tyth, and for every thirty a Calf is paid : No Tyth is paid where there are less than forty Sheep, but for every forty one Sheep is paid.

These Tyths are applied to the Maintenance of the *Mahometan* Faquirs, or begging Friars, to the redeeming Slaves hardly used

by their Masters : For the Relief of insolvent Debtors ; and for the Relief of Strangers who happen to be in Distress in their Country. The rest are employ'd in publick Buildings, in erecting Temples, Caravanseras, Colleges, &c. There is also the Quantity of Seven or Eight Pounds of Rice or other Grain, or Fruits, annually paid for every Head, the Day after their great Fast or *Ramezan*, which is apply'd to the same Uses the Tyths are apply'd : Their Saints and Devotees, who set up for an extraordinary Piety, pay several other Sums to the Use of the Poor, besides those expressly commanded by Law, and of Spoils that are taken in War a fifth or double Tyth is paid.

Fasts.

Having spoken of their Prayers and Alms, I proceed to their Fasts, and the *Persian* Doctors define a Religious Fast to be *A total Abstinence from all Kind of Nourishment and Carnal Pleasures, from the break of Day till Night, with an Intent to please God.* Their Religion does not expressly command any other Fast than that for the Month of *Ramezan*, unless upon some extraordinary Occasion, as by way of Pennance, or to avert any Calamity, or the like : But the Disciples of this Religion, are advised to perform many other Fasts, which their Zealots do not fail to comply with : This Word *Ramezan*, is the Name of the Ninth Moon of the Year, and their Lent is so call'd, because the Fast is observ'd from the Beginning to the End of it : When this Moon first appears, which is usually in the Evening immediatly after Sun-set, it is proclaim'd by the Holy Cryers in great Numbers, on the Terrasses of their Mosques, who publish it as a most surprizing Piece  
of

*Ramezan.*



of News, and sing certain Hymns on the Occasion; the People answer in Joyful Cries, and illuminate the Streets, and from the Terras's of the Bagnio's the Horns sound to give Notice that the Baths are ready; for they begin their Fasts, as all other Acts of Devotion, with washing and purifying themselves, which is ordinarily done at the Bath: The End of the Fast is solemniz'd in much the same Manner as the Beginning; the Criers give Notice of the succeeding Moon from the Mosques, the People testify their Joy by their Acclamations, the Sound of Musical Instruments, and the like: Every one is oblig'd to fast during the Month of *Ramezan*, from break of Day till Sun-set, but their Zealots observe it still more rigorously, and begin their Fast at Midnight, eating nothing till the succeeding Night; they are prohibited during this time to eat or drink any thing, to wash their Mouths, or even their Face, lest it should be any Refreshment and abate their Mortification; nay some of them make a Scruple of swallowing their Spittle, or opening their Mouths to let in the Air: During this time also (that is in the Day time) all amorous Commerce is prohibited even in Words or Looks: At Sun-set, when they are permitted to eat, the Time is proclaim'd every Evening from the Mosques, which is when half the Sun's Disque is under the Horizon: Then every Person having perform'd his Purifications and said a short Prayer, they begin to eat some Light Food, as Fruits and Sweet-meats; sometime after they go to Supper, in which they spend more time than ordinary, not that they eat more than at other times, but they eat very slowly, because af-  
ter



ter so long a Fast they apprehend it of ill consequence to eat too greedily : Notice is given from the Mosques at Midnight, that the Fast is begun, for those who keep it strictly, which they prepare themselves for by Lustrations and Prayers, and afterwards lay themselves down to Sleep, eating no more till the next Night, but the rest of the People are permitted to eat till break of Day : Those who live by their Labour usually make a Meal about Two Hours before Day, and then lye down to Sleep. The Libertines Revel and Feast all Night to make amends for their abstinence in the Day time, which they spend too for the most part in Sleep ; so that this Month of *Ramezan* appears more like a Festival than a Fast in many Places : The only difference is, that, like our Debauchees, they turn Day into Night.

People that live regularly, when they rise in the Morning go to Bath, to purifie themselves from all Pollutions, and their Habits, their Countenance and Discourse are suitable to the Solemnity, in every thing they do their appears an Air of Devotion, great part of the Day is spent in Retirement, praying, reading the *Alchoran* and other Books of Devotion, and tho' they do not scruple entring upon Business, yet Foreigners find more difficulty in Treating with them at these than at other times, especially in the latter end of the Day, when they grow Peevish and Untractable by their long Abstinence : They are also more cautious then of conversing with People of a different Religion, least they should be defiled by them, and render'd unfit for their Devotions. There are not near so many People to be seen about the

the Streets in the Day time, as in the other Months : But in the Evening the Streets are illuminated , and you see Crouds of People in the Markets, and other publick Places of resort : It is sometimes call'd the Feast of Candles from the Multitude of Lights set up in every Part of the Town.

The last thing requir'd of the Disciples of the *Persian* Religion is to make a Pilgrimage to *Mecca* once in their Life time : This is the Town in *Arabia* where their false Prophet *Mahomet* was Born ; and here is the *Kabba*, or House of God, towards which all *Mahometans* turn their Faces when they pray, it is a little Chappel, which according to Tradition was built by *Abraham*, of a square Form, as the Word *Kabba* signifies, not above Fifteen Foot long and Twelve broad, and between Thirty and Forty Foot high. But I shall give a more particular Description of this Temple when I come into *Arabia*. The Country for about Ten Leagues round *Mecca*, the *Mahometans* stile their *Holy Land*, into which no *Christian* or *Pagan* is suffer'd to enter on pain of being burnt alive : The principal end of the Pilgrimage to *Mecca* is to visit the *Kabba* or Chappel of the Patriarch *Abraham*, and perform certain Acts of Devotion in the Courts which surround it ; and not upon account of being the Place of *Mahomet's* Birth, much less because his Tomb is there, as is vulgarly said, for that is at *Medina*, above Two Hundred Miles to the North of *Mecca* ; nor are any of the Disciples of *Haly* oblig'd to go thither, tho' some do voluntarily in a fit of Devotion ; but much the greatest Numbers, when they have perform'd their Pilgrimage to *Mecca*, return Home

Pilgrimages to  
*Mecca*.

Home again without seeing *Medina*. And History informs us, that this Temple call'd the *Kabba*, was held to be more Sacred than any other by the *Arabians* long before the Appearance of *Mahomet* in the World ; and that People came from all Parts of that Country to pay their Devotions there : But then the *Kabba* was fill'd with Images of the Sun, Moon and Planets, which the *Arabians* ador'd ; and it is thought highly probable, that *Mahomet* observing the Devotion which the *Arabs* had for this Temple, and being pleas'd with the Tradition of its Original, believing it would be difficult to take off the Veneration of the People for the Place, he consecrated it to the Religion he was about to establish, and only chang'd the Rites, confirming the Tradition, that the *Kabba* was *Abraham's* Chappel, and founded by the exprefs Command of God ; ordering them also to make their Pilgrimages thither as usual, and to turn their Faces towards the *Kabba* whenever they pray'd.

The principal things which the Pilgrims perform at *Mecca*, are the going in Proceffion Seven times round *Abraham's* Chappel ; the kissing a Black Stone there, of which more hereafter ; the spending a certain Portion of time at Mount *Arafat* ; the Sacrificing a Sheep upon Mount *Menab* in remembrance of *Abraham's* going to Sacrifice his Son ; the drinking the Water of the Well *Zemzen* ; the taking Seven turns between the little Hills of *Safa* and *Merva* ; and the throwing Stones over their Heads in the Valley of *Menab*, all which 'tis said, they do in Imitation of the Patriarch *Abraham*, and which God has enjoin'd



jon'd them as an indispenfible Duty, particularly that of the Sacrifice.

As to the Black Stone above mention'd, which all the Pilgrims are oblig'd to kiss, the *Persian* Legends tell us, that *Abraham* tied his Camel to this Stone when he came to Sacrifice *Ismael*; for the *Mahometans* make *Hagar* to be *Abraham's* Lawful Wife, and *Ismael* his Heir. They have another Tradition, that when *Abraham* was about to build the *Kabba*, the Stones march'd thither of themselves from Mount *Arafat* ready squar'd and polish'd, and that this Black Stone call'd *Barktan*, being left when the Building was finish'd, demanded of *Abraham* why he had not made use of it in Building the House of God, whereupon the Prophet bid the Stone not be concern'd, for he would cause it to be Honour'd more than any Stone in the Building, by Commanding all the Faithful to kiss it, as they went in Proceffion. They visit Mount *Arafat*, in Commemoration of *Adam's* meeting *Eve* there, after their being excluded the Celestial Paradise: For 'tis related in their Legends, that they wander'd about the World separately some Hundreds of Years after the Fall; and at length met upon this Mountain. As to the Well *Zemzem*, which they drink of in their Proceffions: This they say was miraculously made for the Preservation of *Ismael* when he was ready to perish for Thirst: The Legend relates, that the Angel *Gabriel* came to *Hagar*, and directed her to bid the Child Stamp with his Foot, which he had no sooner done, but the Water issued out of the Well, from whence it had its Name; the Word *Zemzem* fignifying to Stamp or Strike. The Pilgrims drink of the Water, and wash



themselves with it, and frequently dip a Linen Cloth in the Water, which they preserve for their winding Sheet ; and some of the *Persian* Doctors hold, that the Souls of the Elect are purified by this Water before they enter Paradise.

The seven Turns the Pilgrims take between the little Mounts of *Safa* and *Merva*, are to represent the Trouble *Hagar* was in when she was distress'd for Water, and when they perform this Rite, sometimes they run, and sometimes they walk slowly, then they look carefully on this Side and on that, as People who are searching carefully for some thing.

The Rite of throwing Stones over their Heads in the Valley of *Menab* is to signify their solemn renouncing the Devil, and that they will reject his Solicitations, as *Ismael* did when the Devil would have seduced him, and perswaded him to resist his Father *Abraham*, and not suffer himself to be sacrificed (for *Ismael*, as has been observ'd, is put in the Place of *Isaac* among the *Mahometans*.) They say, that upon *Ismael's* acquainting *Abraham* with it, he commanded his Son to throw Stones at the Tempter and he would fly him, which happen'd accordingly, that the Devil also made an Attempt on *Abraham* and *Hagar*, to dissuade them from offering *Ismael*, but they threw Stones at him also, and drove him away: Which, it seems, gave Birth to this Rite of throwing Stones over their Heads at the Devil.

After the Ceremony of throwing Stones, The Pilgrims proceed every one to sacrifice such Beasts as the Law requires, which must be either a Sheep, a Goat, a Cow or a Camel ;

mel; if it be a Sheep, the devoted Beast must be seven Months old; if it be a Goat or Cow, it ought to be a Year old; and if a Camel five Years old: The Sacrifice also must be whole and pure, without any Maim or Defect, and the Throat of it must be cut by the Offerer himself: This Rite must always be perform'd on the tenth Day of the Month *Zilbab*, if possible, or as soon after as may be, and the Offerer is to eat Part of it himself, and give the Rest to the Poor.

When the *Persians* were Masters of *Bagdat* they frequently took that Road, but the Way the Pilgrims go at present is by *Bessora*, seated near the Bottom of the *Persian* Gulph: They were forc'd to endure a thousand Inults in this Passage; the *Arabian* Princes, thro' whose Territories they pass'd, extorting Money from them almost every Day, on one Pretence or other, and they had the less Mercy on them on Account of their being Hereticks: Whereupon the Court of *Persia*, for some time forbade the Pilgrims to go by Land to *Mecca*, ordering them to sail round *Arabia* into the *Red Sea*, as the Pilgrims of *India* do: Whereupon the *Arabian* Princes finding their Revenues much lessen'd, sent Ambassadors to the *Persian* Court to assure them that all Abuses should be regulated, and the Pilgrims might have a free Passage without those exorbitant Exactions: And probably 'tis on Account of the Difficulty the *Persians* found in these Pilgrimages, that the Doctors hold that there is no absolute Necessity they should be made in Person; and accordingly we find Numbers of *Arabs* in all Parts of *Persia*, who get their Livelihood by going in Pilgrimage to *Mecca* for others:

They procure of the Prince and Governor of *Mecca*, and the Magistrates there, Certificates that they have visited the Holy Places, and perform'd all such Acts as are requir'd of Pilgrims, which they deliver to those who sent them, or sell to any other Person that will buy them, the ordinary Price for such a Certificate being between forty and fifty Pounds sterling ; Whereas a Person cannot well make that Journey under two hundred Pounds, and some of them expend several Thousands, for it is expected that every one should live according to his Quality, and carry a suitable Number of Servants and Attendants, and give Alms by the Way in Proportion to their Substance.

If any Person dies in *Persia* who has not gone in Pilgrimage to *Mecca*, either in Person or by Proxy, the *Cadi* or Civil Magistrate seizes on so much of his Fortune, as the Charges of the Pilgrimage would have amounted to, for the Good of his Soul, and this he employs in sending one to *Mecca* for him ; but this is to be understood of Men of Substance, for the Inferior Sort of People are not oblig'd to go in Pilgrimage.

The Caravan of Pilgrims sets out from *Bossora* on a certain Day, in order to be at *Mecca* at the time the Law requires, and is convoy'd thither by the *Arabs*, who keep them in the Desarts forty or fifty Days, tho' the Journey might easily be perform'd in twenty ; they are guided by the Stars in their Passage, and for that Reason, as well as on Account of the Heats, they travel in the Night time, and as the Air is dry and pure, the Stars afford them Light enough : There are no Inns or Caravansera's in this De-



Desart, but the Pilgrims lye in Tents, as they do also till they have perform'd their Devotions at the *Kabba* in the Day-time, they pitch their Tents near some Well by the *Arabs* Camp, where they have all necessary Provisions brought them by the Natives.

The Pilgrims having passed the Desart, Encamp at a little Distance from *Mecca*, and on the Day appointed for performing the Rites above mention'd, which is always on the first Day of the Month *Zilbab*, they put off all their Cloaths, and perform the Purifications required in a great Basin or Receptacle of Water, after which they wear no other Cloathing but a Linnen Cloth about their Middles and another about their Shoulders, intimating thereby, that they are dead to the World, having no regard to their Ornaments, or Relish for any thing but Heavenly Things.

Such of the *Persians* as go from *Mecca* to *Medina* to visit *Mahomet's* Tomb, are very ill used by the *Turks*, for which Reason they usually return Home without seeing it: for the *Turks* expect the Pilgrims should prostrate themselves before the Tombs of *Abubecar* and *Omar* as well as *Mahomet*, and nothing can be more detested than those two *Califs* are by the *Persians*, as has been observ'd already. The *Persians* also are oblig'd to perform their Purifications there after the Manner of the *Turks*, which is no small Mortification to them. But 'tis said, the *Persian* Doctors allow their Disciples to dissemble here, rather than hazard their Lives. From *Medina* the *Persian* Pilgrims used to return Home by *Bagdat*, and visit the Tombs of their *Imans*, who lye buried in *Chaldea* near that City; of all which they take



take a Certificate from the Magistrates of the respective Places, and return home in about the Space of a Year. The performing these Pilgrimages is held to be a great Honour to themselves and all that are related to them ; and several Weeks are spent at their Return in receiving the Congratulations of their Friends ; and the rest of their Lives they enjoy the Title of *Hadgi*, or Pilgrim, which is added to their Names ; as *Ismael Hadgi*, &c. But altho' these Pilgrimages are frequently made by their Ecclesiasticks ; the Men of the Sword, their Magistrates, and the rest of the Laity seldom undertake them : Sometimes indeed we find the great Ministers and Governors of Provinces with this Title of *Hadgi* added to their Names ; but this is not common.

Religious I proceed next to speak of their Festivals ;  
Festivals. That of the New Year I have mention'd already. Their principal Religious Festivals are those in Commemoration of *Abraham's* sacrificing his Son, and that of the Martyrdom of the two *Imans*, *Hossein* and *Hassen* : The Feast of the Sacrifice, as has been taken notice already, is always celebrated on the tenth of the Month *Zilbah*. The *Persians* assure us, that the *Arabs* and the neighbouring Nations observ'd this Festival antiently, long before the Institution of their Religion : Those who keep it rise early in the Morning, and having got ready their Horses, and such other Beasts as they ride on, go out of the City at break of Day, where they Sacrifice a Sheep or a Goat ; after which they cause several to be kill'd in their own Houses, according to their Ability, and distribute them amongst the Poor. But besides this, in every great

great Town there is on the same Day one general Sacrifice made of a Camel, at which the King himself assists at *Ispahan*, and it is perform'd in the following manner :

On the first Day of the Month *Zilbah* a Camel is taken out of the King's Stables, and deliver'd to the People, who having dress'd him up with Garlands and Ribbons, lead him through the City, Trumpets and Musick playing before them every Day till the tenth, which is the Grand Day. The People follow the Beast in Crouds with loud Acclamations, and he is brought into the Houses of all the Great Men, that the Women of the *Haram* may see him without being perceiv'd. This is a glorious time for the Mob who attend the Procession, for they meet with Money or good Cheer at every House they come to.

Feast in  
Remem-  
brance of  
*Abraham's*  
Sacrifice.

The Day of Sacrifice being come, the Camel is lead to a Field a little distance from the City, whither the King sometimes comes with his Cap of State, or Crown upon his Head, and the whole Court with their Caps set with precious Stones, their Habits answerably Rich, and a magnificent Equipage. They make the Camel lye down on his Belly with his Head turn'd towards *Mecca*, several Men holding him with Ropes fastned to his Head and Legs that he may not stir when they kill him : And being surrounded by the King and the great Officers on one side, and the Clergy on the other, who offer up certain Prayers on the Occasion, the Beast is struck on the Left-Shoulder with a Launce by the *Deroga*, (a Governor of the City) whose Office it is, who prays at the same time, that God would shower down his Blessings on the King and

and People. The Camel immediately after has its Head cut off and presented to the King ; the Trunk of the Body and the four Quarters are given to five great Wards, into which the City is divided, and the People carry them away in Triumph, singing and rejoicing all the way they march. It belongs to a certain Family in ever Ward to have the keeping of the Sacred Flesh, and the Chief of this Family makes an Entertainment for those who have assisted at the Sacrifice, being furnish'd with Provisions by the substantial People of the Neighbourhood ; to whom in return he sends little Morsels of the Camel which was Sacrific'd the preceding Year ; for the Quarters of the Camel are always salted up and kept till another Camel is Sacrific'd that time Twelve Month, and those who can get the least piece to eat, believe they receive all Blessings with it.

The Reason this Sacrifice is perform'd without the City is, the better to represent *Abraham's* Sacrifice, who was commanded to go far from Home ; and on the same account it is that those who assist at it are on Horse-Back, Booted and in a travelling Dress ; and they Sacrifice a Camel rather than any other Beast, because they have a Tradition that *Abraham* Sacrific'd a Camel, tho' this be contrary to the Tenor of the *Alchoran* : But besides this publick Sacrifice of the Camel, every one, as has been said, kills Sheep or Goats in his own House, according to his Ability, always observing that the Head of the Victim be towards *Mecca*.

The next great Festival the *Persians* hold, is in the Memory of the Death or Martyrdom, as they call it, of their Patriarch

*Hosseini,*



Feast of  
*Hossein* and  
*Hassen*.

*Hossein*, who was slain in a Battle with the Caliph of *Damascus*, who contended with him for the Empire, in the Sixty First Year of the *Hegira* on the Tenth Day of their Month *Maharam*, which is their First Month of the Year. After *Hossein* had lost the Battle, their Legends tell us, that he retreated with his broken Troops into a Desert near *Babylon* call'd *Kerbele*, where having been pursued Fourteen Days, he fell at length into the Hands of his Enemies, and died fighting valiantly, having First received several Wounds. This Festival continues Ten Days, viz. The First Ten Days of the Month *Maharam*, during which time there are no Trumpets or Musical Instruments sounded at the usual Hours; and those who observe it strictly, neither shave their Heads or Faces, or go to the Bagnio. They will never begin a Journey or undertake any thing of consequence at this time; many of them rend their Cloaths, Paint their Skins Black, and appear with sorrowful dejected Looks, as in a time of publick Mourning: You will see from Morning till Night in all the Streets Parties of the Mob, some almost naked, others stain'd with Blood, and others in Armour from Head to Foot, with naked Swords in their Hands; some appear Faint and ready to Perish, with their Tongues hanging out of their Mouths, and all the Signs of Despair and Anguish, crying with all their might as they pass by, *Hossein! Hassen!* (*Hassen* was the elder Brother of *Hossein* who lost his Life in the same War.) What they endeavour chiefly to express, is, the Heat and Thirst with which the Legend relates *Hossein* was afflicted in the Desert, to such a



degree, 'tis said, that he became Black, and his Tongue hung out of his Mouth. If they meet a Stranger, either *Pagan* or *Christian*, they cry out, *Curfed be Omar*: Who was the great Enemy of their Patriarch *Haly*: in which it will be prudence to join with them, unless we design to be Insulted. But the *Turks* are in the greatest Danger when they meet with these Zealous Mobs; for they are ready to Sacrifice every Disciple of that Sect. During the ten Days of Mourning, there are a kind of Altars in the corner of every Street, and a Place enclosed and hung round with Shields, Fire-Arms, Drums, Trumpets, Colours, Standards, and all kind of warlike Instruments and Utensils for Men and Horses. In the Night time the Streets are illuminated, and some of their Doctors come and hold forth to the People on the Subject of the Festival; exciting their Rage against the Enemies of their Saint, and their Adherents; and exhorting them to lament his Misfortune with all imaginable Bitterness. The Expressions of Grief and Anguish on these Occasions are not to be conceiv'd; they beat their Breasts, they cry and howl like People under the most sensible Affliction. On the first Days of the Feast their Preachers usually entertain them with an account of the Birth of *Hossein*, wherein they relate a thousand fabulous Legends in relation to this Saint. The latter part of the Feast their Discourses run upon the Resignation of *Hossein* in voluntarily devoting himself to Death. They relate that four thousand Angels came to offer him their Assistance in his Distress: But he thank'd them, and refus'd it. That one Angel in particular in the

Form.

Form of an Hermit, brought him a Cup of Water when he was ready to die with Thirst; But *Hossein* would not accept it, telling him, that if he pleas'd he could command a Brook of Water to issue out of the Earth; and that touching the Ground with his Finger, there immediately sprung up a large Fountain: But it is Decreed, says he, that I must die under these Misfortunes, and therefore he never attempted to quench his Thirst at it. The Sermon being over, the People immediately renew their cries of *Hossein! Hassen!* as long as their Voice and Lungs will permit them; and when they can baul no longer, they return to their Houses. Thus the Inferior People spend their time. The better sort send for the *Molla's* to their Houses, and hear them repeat the Legends of *Hossein* there every Day, dismissing them in the Evening with a handsome Entertainment; and the Night before the last or great Day of the Feast is usually spent in Devotion. During this Festival the *Persians* are extremely Charitable; they look upon it as a Crime to refuse a Poor Man an Alms at this time: Before the Houses of the great Men also stand great Vessels of Ice and Water, that none may suffer Thirst, as their great Saint *Hossein* did; and the King every Day entertains at least four thousand People who attend the Processions: There are abundance of Machines and Pageants carried at this Feast, chiefly to move the Compassion of the People, and excite their Rage against their Enemies the *Turks*, particularly we see open Chariots and Biers with the mangled Carcasses of *Hossein* and his Friends that perish'd with him, others carry their Armour and Arms,

their Swords, Quivers and Bows, and the People are really work'd up to as great a degree of Grief and Resentment as if the Tragedy was then acting before their Eyes, and would in their Zeal Sacrifice any *Turk* that should

Religions happen to come in their way.

tolerated  
in *Persia*.

*Gaurs*.

Before I conclude this Head of Religion, I must take notice of some other Religions tolerated in *Persia* besides the *Mahometan*, and first of the *Gaurs* or Ancient *Persians*, generally stil'd *Ignicoles* or *Worshippers of Fire*, being distinguish'd thereby from all other People; they are dispersed throughout *Persia*, and have Colonies in the Suburbs of several great Towns, and particularly near *Ispahan*, there is a Village inhabited only by *Gaurs*, many of these People, who refused to submit to the *Mahometan* Religion, fled into *India*, and are settled about *Surat*, as was mention'd in treating of that Country: It is observ'd of the *Gaurs*, that they are neither of so good a Complexion or Make, as the *Mahometan Persians*, which is thought to proceed from their not intermixing with the *Georgians*, and other Northern Nations, as the *Mahometans* do; but there may be also another very good Reason assigned for it, namely, the *Gaurs* applying themselves principally to Husbandry and Laborious Employments, in which they are more exposed to the Weather than the *Mahometans*, for this we see makes a remarkable Difference between the Gentry and Husbandmen in all Countries: It is very rare to find a Peasant whose Complexion, Shape or Mien are to be compared to those of a superior Rank, tho' the Health and Innocence of a Country Life possibly may be a sufficient Equivalent for those Accomplishments,

The



The Men wear their Hair and Beards long, a short close Vest, and a Cap not much unlike our Hats; they are all of them either Husbandmen or Mechanicks, never applying themselves either to the Liberal Arts or Merchandize, and their Language and Characters are understood by none but themselves. They regard Agriculture not only as a useful and innocent Profession, but honourable and even meritorious: They hold that this was the first Business Men were employ'd in, and for which the Gods themselves have the greatest regard: Their Priests teach them that next to the begetting of Children, the manuring the Ground and planting Trees, are the most virtuous Employments they can be concern'd in: And this some Gentlemen observe is the reason that *Persia* was so much more fruitful under the Dominion of the Ancient *Persians* than it is at present; they encouraged nothing more than Agriculture and Husbandry, Planting and Gardening, and their Religion taught them that those things were meritorious; while the *Mahometan* Race look no farther than the present Generation, and do not so much as aim at Improvements; on the contrary, they will scarce maintain what has been already planted to their Hands; they say that Life is short and uncertain, and to what purpose should they make Settlements here as if they were to remain upon Earth to all Eternity.

This Remnant of Ancient *Persians* are an innocent harmless People, and allow'd to live under their own Laws and Magistrates, confirm'd by the present Government; their Religion allows them to drink Wine, and eat  
all



all manner of Flesh except Beef, nor are they scrupulous about the dressing it, as the *Mahometans* and *Pagans* are, who would think themselves polluted if one of another Religion or Sect was to cook their Meat; they do not care, however, to mingle with another People, and especially the *Mahometans*, but match always in their own Tribe; neither a Plurality of Wives or Divorces are suffered by their Religion, unless the first Wife has remained Barren nine Years, and then they are allowed to take a Second: These People are as ignorant as other Rusticks usually are, and can give but a very poor Account even of their own Religion or History; they pretend to hold that there is one Almighty Being, which is the Creator and first Cause of all things; but this Opinion is thought to be taken up only to gratifie their *Mahometan* Masters, not being very consistent with some other Tenets; for they talk of two Beings besides, the one the Author of all Good, and the other of Evil; they hold also that the Heavenly Bodies are animated by certain Intelligences, who concern themselves in the Conduct of Human Affairs; the Sun, according to them, is the Grand Intelligence, and the Father of all sensible Productions: The Moon is the second Intelligence, and the other Planets they rank in the same Order we do. They look upon the Moon to be in great Distress from some other Intelligence during an Eclipse, and reckon up abundance of Inferiour and Subaltern Deities. As for their two Gods or Principles of Good and Evil above mention'd, they stile the one Light or Fire, and the other Darknes; but whether they

they Worship the Fire as God, or as a Representation of God, is not easie to determine : the Fire, some of them say, is Light, and Light is God, and then break out in Raptures on the Purity and Activity of the Fire, the Light and God, in such a confused manner that no one can tell whether they make them one or three several Deities, or whether Light and Fire are esteem'd only Resemblances of God : However, all of them maintain that the Sacred Fire has been kept alive in *Persia* ever since the Time of King *Keyomersa*, who has been dead three thousand six hundred Years, according to the *Persian* Cronology. As to the ordinary Fire which they worship, they take care that it be not fed or kept up with any thing which may cause a Smoak, or an offensive Smell, and always perform their Devotions with their Faces towards the Fire or the Sun : Their principal Temple is on a Mountain near the City of *Yezd*, and there the High Priest of their Religion resides with great Numbers of his Clergy, who live in a kind of Convent or Seminary : The Priests are employ'd there in much the same Service the Vestal Virgins were at *Rome*, namely, in keeping in the Sacred Fire, that it may never be extinguished, and according to their Traditions, this Fire was first lighted about four thousand Years ago on this Mountain, by their great Prophet *Zoroaster*, and they live in hopes of his Return, and of seeing their Religion and Ancient Government triumphant again in *Persia* : They differ from other *Pagans* in their Aversion to certain Animals, for they look upon it as their Duty to destroy all noxious Vermine, and especially

ally such as spoil the Fruits of the Earth. As to the manner of burying their Dead, by exposing their Carcasses to be devoured by Birds of Prey; this has been described in treating of *India*, and therefore need not be repeated here.

*Armenian  
Religion.*

I proceed now to speak of the Religion of the *Armenians*, who make a very considerable Body in the *Persian* Empire, especially if we include all those other *Christians* who have join'd them on account of the large Privileges granted to them by the *Persian* Government, and go under the general Name of *Armenian Christians*. The great *Shaw Abbas* finding his *Mahometan* Subjects not inclin'd to Merchandize or Foreign Trade, transplanted a Colony of these from the Northern Part of his Dominions, especially from the City of *Julpha* in *Armenia*, and placed them in the Neighbourhood of *Ispahan*, where they built another City, and gave it the Name of New *Julpha*, in memory of the Town in *Armenia* from whence they chiefly came, and which is now only a Heap of Ruins, having been demolish'd in the Wars between the *Turks* and *Persians* above an hundred Years ago. *Shaw Abbas* made these People his Factors to all the Trading Countries in *Asia* and *Europe*, assigning them a Stock out of the publick Revenues, which they manag'd to such Advantage as procur'd him an immense Treasure; but they have since been allow'd to Trade for themselves, paying only an annual Tribute to the Crown; and are become the greatest Merchants in the World, insomuch, that there is no Place where



where there is any Trade stirring but we meet them.

The *Armenians* were Originally of the *Greek Communion*, but of late, 'tis said, they differ in several particulars both from the *Latin* and *Greek Churches*: They have two Patriarchs of their own, who have under them many Archbishops and Bishops, but the Archbishop of New *Fulpha* and his Suffragans, 'tis said, are not subject to either of them, and the *Persian Government*, tho' *Mahometan*, has as great an Influence on the Choice of their Patriarchs and Bishops, as the *Christian Princes* have in the Election of Bishops in this part of the World. The *Papish Missionaries* have been indefatigable in their endeavours to procure the *Armenian Churches* to acknowledge the Pope for their Head, and in some few Places, 'tis said, they have prevail'd; but for the generality, the *Armenians* of *Fulpha* are not more set against the *Mahometans*, than they are against the *Romish Missionaries*: And however the *Armenian Christians* are represented to us as a very loose Generation, in this they are highly to be commended, that notwithstanding the Temptations they lie under to turn *Mahometans*, and particularly from that Law which gives every *Mahometan* Convert all the Estate and Effects of his Parents and nearest Relations, there are very few Apostates amongst them: They neither uncover their Heads or Kneel at their Prayers, but choose to perform their Devotions standing.

The *Armenian Clergy* consists of Patriarchs, Archbishops, Bishops, Priests and Monks of the Order of *St. Basil*. Simony is hardly



look'd on as any Crime amongst them: The Patriarch, 'tis said, obtains his Confirmation from the Government by Bribes or Presents; the Bishops in like manner present them, and the Priests the Bishops to obtain Orders: The Monks are not allow'd to perform any other Ecclesiastical Office than the reading of Mass; and however are the only part of their Clergy that are prohibited Marriage: But a Clergyman is not suffer'd to say Mass for the first seven Days after his Marriage, and when ever he is to say Mass, for five Days before, and five Days after, he is shut up in the Church and suffer'd to eat nothing but Rice and Herbs, nor to go Home to his Wife and Family: And if they marry a second time, they are not suffer'd to Officiate at all. They receive their Orders from the Hands of the Bishops, and may be ordain'd at eighteen Years of Age: Both Clergy and Laity are oblig'd to keep so many Fasts, that one half of the Year is spent in Fasting, when they abstain from all manner of Flesh and Fish, and eat nothing till the Evening at those times; and so austere are the Lives of some of their Bishops, 'tis said, that they scarce eat Flesh or Fish more than four Days in the Year. *Gemelli* tells us, that he went to hear Mass in the great *Armenian* Church at *Julpha* in which there was but one Altar, that the Choir was rais'd five Steps above the Body of the Church, and both of them cover'd with Rich Carpets, for the *Armenians* put off their Shoes when they enter into the Church. The Mass was said by the Archbishop, assisted by two Bishops, who serv'd as Deacon and Subdeacon, and during the Service there was a great

great number of lighted Candles stood on the Right-side of the Altar.

After the reading the Gospel some little Bells were rung, and the whole Congregation, Clergy and Laity, sung to the Musick of them: The Bread being Consecrated, one of the Bishops took the Chalice out of a little Window, and having carry'd it round the Altar, plac'd it upon it, repeating some Prayers at the same time: Then the Priest taking it up with the Bread upon it turn'd to the People, who immediately prostrated themselves on the Ground, and beat their Breasts, saying, *This is the Lord who gave his Body and Blood for us*: Then the Priest turning to the Altar again, receiv'd the Bread dipp'd in the Wine, and going down to the bottom of the Choir with the Bread and Chalice in his Hands, he said three times, the People repeating it after him: *I confess, I believe that this is the Body and Blood of the Son of God, who takes away the Sins of the World, and who is not only our Salvation, but the Salvation of all Mankind*: Then he gave the Bread dipp'd in Wine to all the Congregation, and even to the very Children of two or three Years old: They mix no Water with their Wine, alledging that our Saviour drank it pure when he Instituted this Sacrament.

The Bread is without Leaven, and made in little thin round Cakes; they do not receive the Sacrament in Lent, and say only one Mass upon *Sundays* in a low Voice, the Priest not to be seen, and repeating only the Gospel and Creed aloud. It is said in the same manner on *Maunday Thursday*, when all are allow'd to communicate, but they de-

fer it usually till the Mass which is said on *Holy-Saturday* before Sun-set, when they are permitted to eat Oil, Butter and Eggs, for they are not suffer'd to taste any of these all the Time of Lent. On *Easter-Sunday* another Mass is said in a low Voice, when the Communion is again administer'd, after which they are allowed to eat Flesh, provided it was killed the same Day, for it is not lawful to eat any thing which was killed in Lent. Before their four great Festivals, of *Christmas*, the *Annunciation* of the Blessed Virgin, *Ascension-Day*, and the Feast of St. George, they fast eight Days without tasting Fish, Flesh, Eggs, Butter or Oil; and their Devotion is so great for their national Saint George, that some of them, 'tis said, will fast three or four Days successively before that Festival, without eating any thing. They fast also every *Wednesday* and *Friday* in the Year, except between *Easter* and *Ascension-Day*, and have many other Fasts.

As to the Sacrament of Baptism, their first Business is to provide a Godfather, after which some Woman carries the Child to Church, and puts it into the Hands of the Priest, who plunges it three times naked into a Vessel of Water, pronouncing much the same Words on the Occasion, as are used here; afterwards he anoints the Infant with their Holy Oil, first on the Head, then on the Mouth, the Stomach, Neck, Hands, and Feet. This anointing is held as necessary as the Baptism of Water, or rather is Baptism itself; for on the anointing the several Parts, and making a Sign of the Cross, they repeat the Words, *I baptize thee in the Name of the Fa-*

ther



*ther, and of the Son, and of the Holy Ghost.* This Oil is made of several sweet Flowers and aromatical Drugs, by one of their Patriarchs, and as no Baptism can be duly perform'd without it, they sell the Oil at an excessive Rate to such Priests and Bishops as are subordinate to them, who also make a large Profit of it on these Occasions. When the Child is thus anointed, it is wrapp'd up again in its Cloaths, and carried to the Altar, where they put the Sacrament in its Mouth, after which the Godfather takes the Child in his Arms, covering it with a kind of Mantle, with which he presents it on this Occasion; then he returns with the Child to the Father's House, being preceded by several Priests, carrying the Cross and lighted Tapers in their Hands, singing the Gospel to the Sound of certain musical Instruments; and having delivered the Child to the Mother, the rest of the Day is spent in eating, and drinking, and making merry with the Relations, as in other Countries: They generally have the same Godfather for every Child, and when an Infant is born but a little before the Feast of *Easter*, or the Festival of the Baptism of the Cross, they are obliged to baptize it on those Festivals; and 'tis observable, that neither the Godfather, or his near Relations, may marry with such an Infant to the third or fourth Degree: Also if a Boy and Girl of different Families have the same Godfather, they may not marry together. They give the Child usually the Name of the Saint that stood in the Calendar next before the Christning, or that which immediately follows; and if the Ceremony happens  
to



to be performed at *Christmas*, or on the Festival of Baptizing the Cross, the Infant is dipped three times in the River *Zenderhood*, or some great Water. The *Armenian Church* keep to the old Stile in solemnizing their Festivals, as the Protestants do; they reject the Doctrine of Purgatory, but believe however that the Souls of the Just remain in a State where they shall know neither Joy nor Sorrow till the Resurrection, but what proceeds from a Reflection on their pass'd Lives; and hold that the Prayers of good Men may be of some Advantage to them. As for the Wicked, they believe that they are sent immediately to Hell. Extreme Unction is administered by them either just before or after Death; but for the most part, it is administered only to Priests. They seem to be a little infected with the Superstition of the *Mahometans*, among whom they converse, as to lucky and unlucky Days, and are apt to look upon some Beasts as unclean, and particularly Dogs, as the *Mahometans* do, and do not care to touch them. They also give as great Faith to some fabulous Traditions as to the Articles of Faith; and among others, they relate a Story, that the Holy Virgin being with Child, and accused by her Sister *Salome* of Incontinency, she bid her lay her Hand upon her Belly, whereupon there issued a Fire out of it, which consumed one half of *Salome's* Arm; but the Blessed Virgin bidding her lay the Remainder of her Arm upon her again, it was restored whole as at first.

They relate also, that *Judas* having sold our Saviour, and despairing of Pardon, resolved to hang himself, because he knew  
that

that our Saviour was to descend into Hell, and would deliver all the Souls he found there, but that the Devil being apprized of the Contrivance, held *Judas* by the Feet till our Saviour was passed the *Limbus*, and then let him fall into Hell.

The *Armenians* as well as the *Eutycheans*, believe but one Nature in Christ; they do not say however that the Human Nature was swallowed up in the Divine, as the first *Eutycheans* did, nor do they believe a Confusion of Natures in Christ, but that the Divine and Human Nature are united in his sacred Person, as the Soul and Body are in Man, and so make but one; but the *Roman Catholicks* glory much that they agree with them in the Doctrine of Transubstantiation, and from thence infer that it was once the Doctrine of the Universal Church, as well the *Greek* as *Roman*.

At their great Festival of the Baptism of the Cross, in Memory of our Saviour's Baptism, the *Mahometan Persians*, 'tis observed, assist in great Crowds, and sometimes the King himself has appeared at this Solemnity. The *Armenian* Bishops and their Clergy go in Procession on these Occasions, to some great Reservatory of Water, with a Cross carried before them; and having read Prayers suitable to the Occasion, and sung several Anthems after their manner, to the Sound of the Country Musick, the Bishop plunges the Cross into the Water several times, after which, happy is the Person that is sprinkled by it; their own Baptism 'tis thought, can scarce convey greater Privileges to them. This Ceremony of the Baptism of the Cross,  
is

is perform'd in all the Churches of the *Armenians*, and begins before Day, about four in the Morning, and sometimes it is celebrated on the River, or some large Pond, where there are Scaffolds erected for that Purpose. This is esteemed the best Opportunity of baptizing their Children, who are plung'd three times into the consecrated Water.

Marria-  
ges of the  
*Armenians*

The *Armenians* marry their Children usually in their Infancy, to prevent their being carried into the *Harams* of the great Men; for either the *Persians* are so just that they will not take any Man's Wife from him, or they are too nice to meddle with a Woman who has been in the Possession of another: But tho' the Parties are frequently contracted at four or five Years of Age, the Marriage is seldom celebrated till they are eight or ten, and the Bridegroom every Year at *Easter*, in the mean time, sends the Bride a fine Vest suitable to her Quality; that is, the Parents transact all these Matters among themselves, the Consent of the young People being ask'd only for Form sake, when they are brought to Church.

On the Day appointed for the Celebration of the Marriage, the Bridegroom being richly dress'd, mounts his Horse, and attended by his nearest Relations, comes to the House of the Bride's Father, whereupon she also mounts, being dress'd in the finest Silks, but cover'd with a Veil, and attended by their Friends and Relations, with lighted Torches in their Hands, they proceed to the Church. Being alighted from their Horses, the Bride and Bridegroom go up to the Altar, where standing pretty close together, Face to Face,

the



the Bishop resting his Book upon their Heads, reads the Service, and having received their Consent, gives them his Blessing, whereupon the Drums and Trumpets sound, and the Musick plays, and they return in the same Order they came to the Bridegroom's House, unless they hear Mass, and receive the Sacrament, as they frequently do on these Occasions; for then the Bride is carried to her Father's House again, and the Wedding is not consummated till some Days after. The Guests are splendidly entertain'd on these Occasions, as in other Countries, only the Men and the Women are separated, and do not eat and drink in the same Room. In the Evening the new married Couple are conducted to the Bridal Chamber, and the Company retire after a great expence of Rose-water thrown about, and a thousand Wishes for the Happiness of the new married Couple.

Some Days after the Wedding, the Portion stipulated to be given with the Bride, is sent to the Husband's House, consisting of fine Cloaths, Gold, Silver, and Jewels, according to the Quality of the Parties. They add also usually some Fruits and Sweet meats, which are all carried in fine Boxes and Cabinets, attended by such Musick as the Country affords; sometimes this is deferr'd till the Birth of the first Child, when a rich Cradle is provided, and all other Necessaries proper for a new-born Infant: But they marry often very privately in the Night, as is practised by our Quality.

When an *Armenian* dies, the Person whose Office it is, washes the Body with consecra-



Funerals  
of the  
*Armenians*

ted Water taken out of the Church, and puts on the Corps a new white Shirt, and other Linnen. Then having sew'd it up in a new Linnen Bag, it is carried to the Church on a Bier, without a Coffin, attended by the Priests and Relations, with lighted Tapers in their Hands ; and having placed it before the Altar, a Priest reads the Service appointed, and then they leave the Body in the Church with the Candles burning about it all Night. In the Morning after Mass is said, it is carried to the Archbishop or Bishop's Gate, who says a Prayer for the Repose of the Deceased's Soul ; after which it is carried to the Burying-Place, the Bishop and Priests singing their Prayers till it is laid in the Grave ; then the Bishop taking up a handful of Earth, throws it on the Corps, saying three times, *From Earth thou camest, and to Earth thou shalt return, remain there till the coming of our Lord.* Then they fill up the Grave, and the Relations and Friends return to the House of the Deceased, where they find a good Dinner, and are splendidly entertain'd for several Days successively, if the Relations are People of Substance.

Besides the *Armenian* Christians, the *Georgians* who adhere to the Discipline of the *Greek* Church, are very numerous, but they are not found out of their own Country of *Georgia* (the ancient *Iberia*) which is the most northerly Part of the *Persian* Empire : As for those of them which come to *Ispahan*, they go under the general Name of *Armenians*, and communicate with them, but of the *Greek* and *Georgian* Churches I shall speak more

more largely when I come to treat of *Turky*.

There is still another People in *Persia*, who go under the Name of *Christians*, whose Religion seems to be a Compound of Christianity, Judaism, and Mahometanism : They are called *Christians* of *St. John*, and sometimes *Sabeian Christians*, and inhabit near the Gulph of *Persia*, in the Province of *Chusistan*, where it is computed there are not less than twenty Thousand Families of them. *St. John Baptist* is their great Saint, from whom they pretend to derive their Original, and they have a Tradition that his Sepulchre is at *Chuster*, the Capital of *Chusistan*, or *Susiana*. They do not acknowledge Christ to be the Son of God, but for a Prophet, as the *Mahometans* do ; and the Reason they are called *Christians*, is supposed to be from their great Veneration for the Cross, which they adore even to Idolatry. They have lost their antient sacred Books, and have only one at present filled with *Jewish* and *Mahometan* Legends, and contains their Doctrine and Mysteries. This Book makes God to be corporeal, and to have a Son named *Gabriel*. Angels and Dæmons also they hold are bodily Substances, and of the one and the other Sex ; that the next State does not differ from this, but as it is infinitely more perfect and agreeable. They believe a Future Judgment, and that those who die Infants, remain in a Place where they shall grow up to a full Stature, and be capable of Rewards and Punishments at the Last Day : And they assure themselves that all of their Communion shall be happy at last, after they have suffered the Punish-

*St. John's  
Christians.*

ment of their Sins. If they have any Thing which bears a Resemblance to the other Eastern *Christians*, it is the two Orders of Bishops and Priests, which they have amongst them; but both are inheritable, and none can be a Priest but the Son of a Priest, as it was among the *Jews*. Both Bishops and Priests are obliged to marry, but it must be with one they are sure is a Virgin, for otherwise the Issue cannot succeed to the Priesthood. *Sunday* is their Sabbath, as with us, and this is the Day they baptize all those who have not been baptized that Year, for they repeat their Baptism every Year, on a certain Festival which lasts five Days. The Priest goes with his Congregation to the Banks of a River, and every one is either dipp'd or sprinkled, according as the Time will permit. They Sacrifice a Hen in their religious Worship, upon the Banks of the River; the Priest having first washed it in the Water, by way of Purification, he turns his Face towards the *East*, and cuts off the Head of it, holding it up till all the Blood is drain'd from it, praying at the same time that the Flesh may be so purified, that they may all eat thereof. Once a Year also they sacrifice a Ram. They have some Fasts, but not so many as the Oriental *Christians*, and are almost as scrupulous in relation to clean and unclean Things, as the *Jews* or *Mahometans*, requiring frequent Purifications: They look upon Flesh kill'd by the *Mahometans* to be polluted, and will not eat out of the Cups or Dishes they have used; but if they are made of Earth, will rather break them to Pieces.

Their



Their Marriages, if Travellers do not impose upon us, have something very particular in them : But as all who speak of this People, agree in their Accounts of this Matter, I shall venture to give the Relation as I find it. It seems the Priests and Relations of the Bridegroom go in the first Place and demand of the Bride if she be a Virgin ; if she answers yes, they make her swear to it ; and not contented with this, the Priest's Wife is employed to inspect her. Afterwards the Bride and Bridegroom are brought to a River, where the Priest baptizes them ; then the Bridegroom leads the Bride Home to his House, where being seated close together, the Priest reads a very long Service upon the Occasion. Then he takes his Book of Divination, and casts Lots to discover the happy Hour for Consummation. The Bridegroom having enjoy'd his Spouse, goes with her to the Bishop, and acknowledges that he hath found her a Virgin, whereupon the Bishop performs the remainder of the Marriage-Ceremony, putting Rings on their Fingers, and baptizing them again. But if the Bridegroom will not depose that his Spouse was a Maid, the Bishop will have no Concern in the Celebration of the Marriage, but leaves it to an inferior Priest, and the Woman has the Reputation of a Strumpet. But I don't find the Husband has a Power of parting with his Bride after he has tried whether she be a Virgin or not, *in his Opinion* ; for the Learned say, That it can be no more than Opinion, it not being possible, in all Cases, to discover whether a Girl be a Virgin or not ; and 'tis believed that the good Women

Marriages of St. John's Christians



Women often impose upon such Coxcombs as will be satisfied with nothing less than ocular Demonstration. But to proceed, these Disciples of St. *John* are allowed to take more than one Wife at a time, but will not admit of Divorces ; and their Widows are not permitted to marry a second time.

*Jews*

Besides the *Christians* which are tolerated in *Persia*, we find the *Jews* dispersed throughout that Country ; there are reckoned to be about twenty thousand Families of them, a poor miserable People, many of them Artificers, others of them pretend to Magick, and telling of Fortunes. Their Women insinuate themselves into the good Opinion of the Ladies in the Seraglio's of the Great, who it is said give great Faith to their Predictions ; they also prepare Love-Potions, and such Trumpery, for the silly Creatures, who study always to gain the Affection of their Tyrants. The *Jews* were formerly the Usurers of the Country, but since the Arrival of the *Banians* of *India*, they have had little to do with any thing of that kind, and are forced to take up with less beneficial Employments, which brings me to speak of the *Pagan Indians* in *Persia*, who have now ingrossed almost all the ready Money of the Country. These are dispersed all over *Persia*, and it is computed, that there are not less than sixteen Thousand of them in the City of *Ispahan*. They are allowed the like Liberty in the Profession of their Religion, as the *Jews* and *Christians* are. The *Persians* endeavour indeed to gain Proselytes, by granting Rewards and Privileges to those of a different

rent Faith who will turn *Mahometans*; but there is no Country where the Conscience is less forc'd.

Before I conclude this Head of Religion, *Persian* I shall take notice of some Particulars in Circum- relation to the *Mahometan*, or established cision. Religion in *Persia*, which had escaped me. And first, the *Persians* hold that Circumcision is not absolutely necessary to Salvation; but however they never omit it, if there be an Opportunity of performing it according to their Rites; and some of their Doctors, the better to recommend the Practice, teach that *Mahomet* was born without a Prepuce, and when he demanded the Reason of the Angel *Gabriel*, he answered, it was to teach the Faithful how agreeable Circumcision was to God. They pretend also that *Moses* and *Haly* were both born circumcised.

There is no set Time for the circumcising their Children; some hold that it ought to be at thirteen Years of Age, because *Ismael* was circumcised at that Age. Others think nine Years old a proper Time, because then Children begin to know the difference between Good and Evil: But they generally administer it at four or five Years of Age, because it is less painful and hazardous the younger they are. Surgeons, as has been observed, they have none, but some Barber performs the Operation with his Razor, and applies Stipticks and Astringents to the Part, to stop the Bleeding. They observe neither Day nor Hour, nor Place, for performing this Ceremony, but they do it when and where they please: When it is done at any great Man's House however, some

some *Mollab* reads in the *Alchoran*, or says certain Prayers out of their Liturgy, during the Operation, but they have no Office on purpose for it; and there is great Rejoycing the Remainder of the Day: They receive a new Name upon their Circumcision, tho' I find they have a Name given them before, soon after their Birth; and as they are wonderful superstitious, and apt to think the Name goes a great way in the good or ill Fortune of the Child, they take of the *Alchoran*, or some other pious Book, and the first Name they meet with, that they apprehend will be the most lucky. At other times, they will write five or six Names, and put them in a Bag, and shake them together, and the first they draw out, is the Name; but when there are several Boys in a Family, it is odds but some of them are called *Mahomet* or *Haly*, these being their favourite Saints. Sir *John Chardin* tells us also they Circumcise the old Women in some Parts of *Persia*, but never the young Girls, because there is nothing to circumcise.

Neither  
Mosques  
or Priests  
are consecrated.

Their Mosques or Temples in *Persia* are never consecrated; but when they are built, the People are invited to perform their Devotions there, which is all the Ceremony used; but as their Religion does not oblige them to pray in Temples, the great Men seldom come thither, and their *Mollab's* preach as frequently in the Streets and publick Places of resort, as in their Mosques; the common People, however, choose to perform their Devotions in their Temples, especially on *Fridays*, their Sabbath, and upon the great Festivals



Festivals when there is usually a Sermon, or a good moral Discourse delivered by some *Molla* ; but the People are not very attentive to these Preachments, I find, for some will be reading, others sleeping, and perhaps others smoaking or eating in Sermon time ; every one does what he pleases so as he does not disturb the Preacher : Their *Molla*'s are never consecrated, but take up the Office of Preachers, and lay it down again as they see fit : Those who design for the Priesthood, begin with cloathing themselves in a plain modest Garb, a White Turbant, and a kind of Cassock of Camblet reaching down to their Heels ; Then they apply themselves to study, and obtain the Title of *Talebolm*, or Searchers after Knowledge ; they also live abstemiously, and put on a grave Pharasaical Look ; afterwards they go in Pilgrimage to *Mecca*, or to the Tombs of their *Imans*, if they can raise Money enough to defray the Charge, and at their Return get themselves register'd in the *Sedre*'s Books, in order to obtain Preferment when it falls, either in some Convent or endowed Mosque, and they are advanc'd higher usually according to their Diligence or Merit. Sir *John Chardin*, who seems to have an equal Love for the *Molla*'s, and Priests of all other Religions, charges them with Hypocrisy, and says they have a Proverb in *Persia* wherein People are advised to *guard themselves from a Woman before, from a Mule behind, and from a Molla on every Side.*

In every great Mosque there are three Principal Officers, 1. The *Montevely*, who takes care of the Furniture and Ornaments. 2. The *Molla* or Preacher. And 3. The *Mozem*, who



calls the People to Prayers. When a Mosque hath large Revenues, there are several *Molla's*, &c. belong to it. who are admitted by the *Sedre* or Chief Priest, or other Ecclesiastical Officers, who seal the Instrument of their Admission: The Clergy of *Persia* in general are not rich, receiving no Dues from the People, but depending altogether upon the Endowments of their Houses, or Churches, and what they get by the Instruction of Children, either as private Tutors, or Masters of some publick School.

Besides the *Molla's*, there are several other Sorts of People in *Persia* who pass for Ecclesiasticks, as the *Emir's* and the *Zeriffs*, who are of the Family of *Mahomet* by the Male Line; and the *Saieds*, who are the Descendants of *Fatima*, *Mahomet's* Daughter; the *Emir's* have the Privilege of wearing a Green Turbant, but are not so much honour'd in *Persia* as in *Turky*, because they are look'd upon to be in the *Turkish* Interest: The *Dervises* and *Faquirs*, which as far as I can perceive are but two Names for the same Profession, are also look'd upon as religious People, whom I have observ'd already are a kind of begging Fryars, but under no Government, or Obligation to continue in that State, but may return into the World again, according to the Monkish Phrase, whenever they please: These preach in the Mosques, the Market-Places, Coffee-Houses, &c. they express a great Contempt of the World, and sometimes pretend to Inspiration, and the Gift of Prophecy, like our Phanaticks, and by the Help of a little Opium will counterfeit Raptures and Extasies with the best of them: but with all their Pretences  
to

to a severe abstemious Life in publick, it seems they are perfect Libertines when they get by themselves.

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## C H A P. XVI.

*Treats of the Marriages of the Persians, and of the Condition of their Children.*

**A**S the Women are never to be seen in *Persia*, a Man is obliged to be contented with such an Account of his Mistress's Beauty and Accomplishments as he receives from others; they are allow'd four Legal Wives, with whom they may enter into Formal Contracts before the Civil Magistrate (who is also an Ecclesiastick) but I don't perceive they often have more than one of these, and she seems to be taken upon some Politick View, upon account of the Quality or Interest of her Family, or to serve as a Governess or Mistress of the rest of the Women, who wait upon her, notwithstanding they have the Honour of their Master's Bed, and their Issue are equally legitimate: For there is no such thing as a Bastard in *Persia*, those born before and those after Marriage have the same Privileges, nor is it any Disadvantage for a Son to be born of a Concubine, or even of a Black Slave, in regard to his Inheritance.

Love is the least Motive for entring into a Contract with a lawful Wife, as she is call'd, especially among the Great, nor does she expect much of it, but it is the Number of Slaves, the Cloaths, the Equipage, and the Figure the

Man makes in the World, which are the great Inducements for a Woman or her Friends to match into any Family. If the Woman is so unfortunate as to fall in love with her Spouse, she is usually very unhappy, for she will frequently have the Mortification of seeing him leave her Bed for that of a Slave, and perhaps for a common Strumpet, and instead of a return of her Passion, possibly may be presented with the *French* Disease; and if she discovers her Resentment, she will probably see another Wife introduc'd into the House to govern in her stead.

The *Persians* marry their Children in their Infancy when they meet with an advantageous Match; otherwise they are in no haste, as to their Sons, but give them a she Slave for a Bedfellow in the mean time; so that tho' the Men are said to be very scrupulous in this Country, as to the Virginity of their Brides: It is very rare if the Lawful Wife has her Husband's Maidenhead. One would think a certain Lawyer of our own Country had been educated among the *Mahometans* of *Persia*, by his declaring that every Man ought to have two Wives at least; the one a Wife in Love, as he term'd it, and the other a Wife in Law: One upon account of Wealth or a Potent Alliance, and the other purely for his Pleasures.

But to proceed, the Parties having both of them given their Consent, and the Terms settled by the Mediation of Friends, Proof thereof is made before the *Cadi* or Civil Magistrate, who causes the same to be registred: But as far as I can find, the Parties themselves do not appear in Person before him;  
or



or go to the Temple to solemnize the Marriage, as with us : But the Bridegroom the Day before he takes Home his Bride, sends her a Habit, Ornaments and Jewels suitable to her Quality ; and the next Day towards the Evening, mounting on Horseback, with the Richest Furniture he can procure, and attended by his Friends, the Musick and Dancing Girls, he goes to fetch Home his Wife, who meets him part of the way mounted also on a Camel or Horse ; but so Veil'd, that her Face can't be seen ; she is also attended by her Friends and Relations in their gayest Equipage, with her Slaves, Cloaths and Baggage : Both Companies being join'd, they march to the Husband's House, with lighted Torches, the Drums and Trumpets sounding, and Musick playing before them, the Mob following with joyful Acclamations, and Wishes for the Happiness of the new married Couple.

Being arriv'd at the House, the Bride is lead to her Apartment, where the Husband follows soon after, and this is the first View he has of her Face : The Company spend the remainder of the Evening, and sometimes several Days successively in Feasting and Rejoicing at the Bridegroom's House ; but the Men and Women are in separate Apartments ; the Musick, Dancing Girls and Mob are also generally well entertain'd, if it happen to be a Man of Quality's Wedding.

These are the only Wives the *Persians* have, according to the Notion we have of a Wife : But they have also a kind of Wives or Concubines, whom they agree with either for Life  
or



or for a certain time, to serve them in the Capacity of a Bed-fellow: These Contracts also 'tis said, are registred before a Magistrate, and where a Man parts with one of these, she must remain single forty Days before she Contracts with another, to see if she be with Child; for in this case, the first Man must keep her till she is brought to Bed, and her Children afterwards. The last kind of Wives are a Man's Slaves, whom he takes to his Bed, and disposes of as he pleases, without any Ceremony; but the Children of these are in as good a Condition as the rest, inheriting according to their Seniority; so that if the Son of a Slave be the Eldest, he has an Elder Brother's Portion: Which brings me to speak of the Distribution of their Estates among their Children. And in the first place, if I am rightly inform'd, every Person has a right of disposing of his Effects to such of his Children, and in such Proportions as he sees fit, unless he is limited by the Marriage-Contract to leave a certain part to his legal Wife, which goes to her particular Issue.

Condition of their Children.

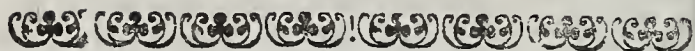
But where the Father makes no Will, and is under no Obligation to leave any part of his Estate to any particular Woman and her Issue, the Eldest Son takes two thirds of his Estate and Effects, and the rest are divided among the Younger Children, without making any Distinction between the Children of their Lawful Wives, their Slaves or Concubines. And if a Woman be Divorc'd without any Fault on her part; she shall have the Dowry he stipulated to give her, which after her Death, will go to her Children. Divorces are very easily obtain'd here,

Divorces.

espe-

especially where both Parties agree to it : The usual Suggestions for a Woman to obtain a Divorce, are that the Husband takes up too much time with his Slaves and Concubines, and does not afford her due Benevolence, or else that the Husband is impotent ; in either of which Cases the Magistrate will grant a Divorce, and both the Man and the Woman are at liberty to marry elsewhere.

By the *Persian* Law, the Girls are held to be of Age at nine Years of Age, and the Boys at thirteen, and no longer under the Direction of their Guardians; and where a Guardian dies, the Magistrate will sometimes admit them to be of Age sooner, upon Examination. The eldest Son is always Guardian to the younger Children, and Infants have that Privilege, that their Estates cannot be seiz'd for the Debts of the Deceased till they come of Age, and are able to plead for themselves. Where a Person dies intestate, there is an Officer in every City and Province, who takes Care to secure the Estate and Effects of the Deceased, and see them distributed among the Relations of the Deceased, in such Proportion as the Law requires; which brings me to give an Account of their Funeral Rites, and their Behaviour towards the Dying and Dead.



## C H A P. XVII.

*Treats of the Funeral-Rites of the Persians, and  
their Behaviour towards the Dying and Dead.*

Funerals.

WHEN a sick Man is thought to be drawing towards his last Hour, they set up lighted Lamps, or make little Fires on the Terrasses of his House, that the People of the Neighbourhood, and those that pass by, may pray for him. They also send for a *Molla*, or Priest, who puts him in mind of reviewing his pass'd Life, and repenting of his Sins; to which the dying Man usually answers, *Taube*; or, I repent. They also make him repeat his Creed, *viz.* That there is but one only God, who has neither Companion or Equal; that *Mahomet* was his Prophet, and sent into the World to publish the true Religion, and that it has prevailed against all other Religions, notwithstanding the Opposition made by those who give Companions to God, meaning the *Christians*, who assert the Divinity of our Saviour and the Holy Ghost. To which they add, that *Haly*, and the eleven *Imans*, are the true Successors of *Mahomet*: And as he has liv'd in this Faith, so he professes that he dies in it. When he can speak no longer, they continue to read some Chapters of the *Alchoran* to him till he expires. His Death is soon known by the dismal Groans and Lamentations

mentations of those about him : The Relations immediately set up a great Howl, rend their Cloaths, tear off their Hair, beat their Breasts, and act like People in the utmost Despair, especially the Women, intermingling sad Complaints, and uttering the most tender Expressions to the dead Corps, as if it was really sensible of their Grief.

In the mean time they send to the *Cadi*, or Civil Magistrate, to give notice of his Decease, and to procure an Order to the Person whose Office it is to wash the Dead, to send some of his People to wash the Corpse : If it be a Man, he sends Men, and if a Woman, those of her own Sex. These Washers immediately strip the Corpse, taking all that is upon it for their own Use ; then they carry out the Body to a certain Pool, or large Basin, provided in every Town for this purpose, in some private Place : This is to be understood of the common People, for the Great Men have Basins in their own Gardens, over which they pitch a Tent, for the washing any of the Family when they die. When the Corps is clean, they stop up all the Vents, as the Mouth, Nose, Ears, &c. with Cotton, that nothing may issue from them. The Corps is afterwards wrapped up in a new Linnen Cloth, or Winding-Sheet ; and if it be a Man of Figure, there are certain Passages out of the *Alchoran*, or out of some other of their sacred Books, written upon it : and they tell us of one of their great Ministers of State, who was wrapped in so large a Sheet, that the whole *Alchoran* was written on it. In this Condition the Body is repositied in some Place at a Distance from



the House ; and if it be to be buried a great way off, it is put into a Wooden Coffin fill'd up with Salt, Lime and Perfumes to preserve it ; for they embalm their dead Bodies no otherwise in *Persia*, nor do they ever embowel them, as with us.

If they are buried near the Place where they die, they are carried there directly from the Place where they are wash'd without much Ceremony, the People who attend the Corps following in no manner of Order ; indeed at the Interment of People of Distinction, the Ensigns of the Mosque are carried before them on long Pikes, one has an Iron Hand at the End of it, which they call *Haly's* Hand ; others have Crescents ; and on the rest are written the Names of *Mahomet*, his Daughter *Fatima*, and his Twelve Successors : They have also Streamers of Silk, and led Horses, which carry the Turbant and Arms of the Deceased : There are no Bearers appointed on purpose for carrying the Corps to the Grave, but the Neighbours offer their Service, and if a Person of Fashion meets a Funeral, he will light from his Horse and assist in the carrying the Bier, this being reckon'd a great Act of Charity among the *Mahometans*.

They bury none in their Mosques or Temples, but in many Towns they have their burying Places by the Road Side a little Distance from the Houses ; however, in *Isfahan* and several great Cities, there are burying Places within the City : Their Graves are much of the same Dimensions as ours ; but on the Side of them next *Mecca* there is usually a hollow Arch made, wherein they lay the Corps

Corps in its Winding Sheet without a Coffin, with the Face towards *Mecca*, and if it be a Great Man, they lay by him his Turbant, his Sword, his Quiver and his Bow. The Reason of making this Arch is upon the Supposition that the Soul re-animates the Body soon after the Interrment, and is examin'd by certain Angels, concerning his Faith and Manners, as has been taken Notice of before. The *Saieds*, who are of the Family of *Mabomet*, have no Earth thrown into the Grave, but it is cover'd only with a great Stone; they generally lay a Tomb-Stone on the Grave, as with us, but instead of giving an Account of the Deceased or his Character, there are usually engraven some Passages of the *Alchoran*.

About Eight or Ten Days after the Funeral, and on certain Festivals, the Friends and Relations of the Deceas'd go to visit the Tomb, especially the Women with their Children, where they renew their Lamentations, weep and beat their Breasts, and expostulate with the Deceas'd upon his leaving them, after the manner of the *Irish*, their Friends in the mean time condoling with them, and endeavouring to comfort them, and sometimes they leave on the Tomb Fruits, Cakes, and Sweet-meats, with which they apprehend the Angels who guard the Sepulchre are well pleased.

Their Mourning usually lasts forty Days; it does not consist in wearing of black Cloaths (for Black they detest, and look upon it to be the Devil's Colour, an Infernal Habit) but their Mourning consists in such Lamentations as have been mention'd, in a torn and negli-

gent Garb, and the most lively Expressions of Grief and Despair, which they repeat two or three times a week during the time above mention'd, after which they bath and shave and dress themselves in their usual Habits, and the Mourning is finish'd: Their Wives are the most inconsolable, for it is scarce ever seen that a Widow marries a second time in *Persia*.

Many of the *Persian* Kings are buried at *Kom*, as was the last Sultan *Soliman*, of whose Funeral we meet with the following Account, This Prince dyed in the Year 1694, the Corps was preceeded by an hundred Camels and Mules, which carried Provisions for a thousand People who were to attend it on the Road, then came the Body in a large Litter cover'd with a Pall of Cloth of Gold, and carried by two Camels led by the *Nazir* or high Steward, on the Side of it went two Servants burning Perfumes in Golden Pans, and a great Company of Priests singing their Prayers; after this came another empty Litter cover'd with Red and Green, then all the great Officers of the Court follow'd on Foot with their Cloaths rent, except the Prime Minister, who on account of his great Age was permitted to ride; the People join'd them upon the March to the Number of many thousands, who made the most dismal Lamentations as for their common Parent; in this Order they proceeded about a League out of *Ispahan* to one of the King's Garden Houses, where the Corps rested, and the Night following those who were appointed to attend it, proceeded on their Journey to *Kom*, and the Great Officers return'd to *Ispahan* to attend the new King:  
Then

Then the Shops were open'd, which had been kept shut ever since they had Notice of the late King's Death, and the Court resum'd its usual Splendor.

Before I leave the Head of Funerals, I shall take the Liberty to mention that of one of our *English* Agents at *Ispahan*, described by Monsieur *Le Brun*, which will give us some Notion of the Splendor and Magnificence of our *European* Factors and Merchants in this Part of the World.

In *July* 1704, died Mr. *Owen*, Agent of the *English-East-India* Company: He was about forty Years of Age, a Gentleman of great Honour and Merit, and universally esteem'd. The Day he was buried, the Second of the *Dutch* Company, their Director being ill, came to the *English* Factory at Break of Day, with all his People, among whom were fourteen Horse, and two led Horses cover'd with Black Cloth, preceded by a Trumpet and thirteen Footmen. The Gentlemen of the Horse of the Deceas'd, the *Persian* Interpreter, and some others, began the March from the *English* Factory, being follow'd by three led Horses cloath'd with Black Cloth, having white Ostriches Feathers upon their Heads. There follow'd fourteen Persons on Horseback, attended by ten or twelve Valets; after these came the Horse belonging to the *Dutch* Director, then the Corps of the Deceased, cover'd with white Taffata, and a Pall of Black Velvet over it; it was plac'd upon a Bier, and carried by four Persons reliev'd from time to time, the Burying-Place being at some Distance.

After



After the Corps follow'd the Second of the *English* Factory, and the Second of the *Hollanders*, with several others of both Nations, and some *Armenian* Merchants from *Fulpha*, all of them having white Scarfs and Hatbands, consisting in all of about forty Persons, and attended by thirty Footmen. The *French* also met the Company at the Burying-Place, and the Corps was interred about seven in the Morning, the Second of the *English* Company reading the Funeral-Service; then every one took a Handful of Earth and threw into the Grave, and it was immediately fill'd up by the Grave-Diggers. Whereupon the Company return'd to the *English* House in the same Order they came, where having been handsomly entertain'd, they took their Leaves.

I shall conclude with a Description Monsieur *Le Brun* gives us of the Mourning of the *Armenians* at the Graves of their deceased Friends annually, the Night before the Solemnization of the Festival of *The Discovery of the Holy Cross*.

The *Armenian* Women, cloath'd in white Linnen Vales, and so muffled up that nothing but their Eyes could be discern'd, about two or three Hours before Day, came to the *Christian* Burying-Place, bringing with them Wood, Coals, Tapers, and Incense; there they made Fires by the Tombs of their respective Relations and Friends, and placed lighted Tapers upon them, continually throwing Incense on the Fire, lamenting their Loss, and addressing themselves to the Deceas'd in the most tender and affectionate Expressions: Then they threw

threw themselves on the Graves, and embrac'd and bath'd them with their Tears. This was succeeded by the most dismal Groans and Cries [that can be imagined. At a little Distance, the Place where this was transacted look'd like the Ruins of some Town just destroyed by the Flames in a dark Night, there being such an Intermixture of Stones and Fire, with the Cries and Lamentations of People in the utmost Despair.

The Men, it seems remain'd at Home while the Women were employ'd in this Solemnity, but sent perpetually after their Wives, under Pretence of enquiring how they did, possibly least the Darknes of the Night should give them an Opportunity of pursuing their Intrigues, instead of visiting their departed Friends. There were also a Multitude of Priests attending at the Burying-Place to offer up Prayers for those who desir'd it; and these being all cloath'd in Black, as the Women were in White, made an odd sort of a Show. The Priests were paid for the Prayers they said on this Occasion, some of them Six-pence, others Ten pence, but none gave them more than Twenty-pence. There are seldom less than three Thousand *Armenian* Women who come from *Julpha*, to attend the Graves of their deceased Friends at this Time; who so perfume the Air with the Incense and aromatick Gums they throw into the Fire, that the City of *Isfahan* is sensible of it at more than a Mile's Distance. The Ceremony being concluded about two Hours  
after

after Day-light, the common People continued to go thither most part of the Day, not to mourn, it seems, and bewail the Loss of their Friends, as those in the Morning had done, but to smoke and divert themselves as usual at Festivals.







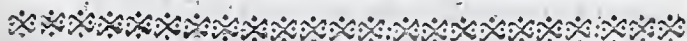


**ARABIA**  
*Agreeable to  
Modern History.*  
By H. Moll Geographer



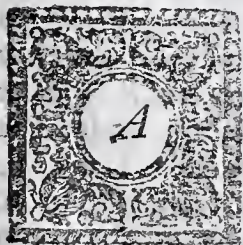


THE  
PRESENT STATE  
OF  
ARABIA.



CHAP. I.

*Describing the Situation, Extent and Bounds of this Country, the Name, Divisions, Rivers, Port Towns, Air and Climate.*



ARABIA, if we include all those Countries which go under that Name, is of a very large Extent, little inferior to any of those Empires we have already pass'd thro': The most Southerly

Situation  
and  
Extent.

Part of it lying in the Latitude of 12 Degrees 30 Minutes; and the North Part of it in 32 Degrees 30 M. N. Longitude from 34 to 61, reckoning from the Meridian of London. It stretches it self from the North West to  
Y the

- the South East, and is said to resemble the Head of an Ax, being much broader on the South East, than it is on the North West. It lies between the fifth and the fourteenth N. Climate; the longest Day in the South being fourteen Hours and a Half, and in the North 18.

Bounda-  
ries.

This Country is bounded by *Palestine*, *Syria* and *Diarbeck* (or *Mesopotamia*) towards the North. By *Eyrac Arabick* (formerly *Chaldaea* or *Babylonia*) and the Gulph of *Persia* towards the East. By the Ocean towards the South; and by the *Red Sea* and the *Isthmus* which divides *Asia* from *Africa*, towards the West. It is 12 hundred *English Miles* in Length, and between 8 and 9 hundred Miles in Breadth in the broadest Part, but scarce half so much in the narrowest Part towards the North.

Divided  
into 3  
Parts.

It is usually divided into three Parts, according to the Nature of the respective Soils, viz. *Arabia Felix*, *Arabia Deserta*, and *Arabia Petræa*. *Arabia Felix*, the South East Part of it, contains at least, four Parts in five of the whole. *Arabia Deserta*, which lies to the Northward, is the largest next; and *Arabia Petræa*, which lies to the North West on the *Isthmus* which divides *Asia* from *Africa*, is much the least. But the Boundaries are very uncertain, or rather, there are no Bounds at all, for the Inland Country being under the Government of abundance of little *Emirs*, or *Arabian Princes*, who march from Place to Place, and encamp according as they can find Water and Pasture for their Cattle, their respective Dominions have scarce any fixed Boundary, nor is it easy to say, which Part of the Country belongs to one of these Divisions, and which to another; As to those

Princes

Princes who live in Towns upon the Sea Coast, their Dominions indeed may be set out with a greater degree of certainty.

Some derive the Name of this Country from the Hebrew Word *Harabi*, which signifies a Thief or a Robber. And others from *Arabus*, a supposed Son of *Apollo* and *Babylonia*; but the People of this Country have been known more by the Name of *Saracens*, than any other, from the Word *Sarra*, which signifies a Desert, and *Saken* to inhabit, for all the *Arabia's* have very large Deserts, though one only carries the Name of *Deserta*, as being eminently barren.

There are but few Springs, and scarce any considerable River in this Country, unless we take in part of the *Euphrates*, which divides *Arabia Deserta* from *Diarbeck* or *Mesopotamia*. The Seas which encompass it on three Sides, are the *Persian Gulph*, the *Indian* or *Ethiopick Ocean*, and the *Red Sea*. Of the Gulph of *Persia* I have treated already; as to the Ocean which lies to the South East of *Arabia*, it is observable that there are no regular Tides in it, and the Current usually fits as the Wind blows, except on the Full or the Change of the Moon, and then for three or four Days together it will sit directly against the Wind, and at those times, the Water rises eight Foot perpendicular upon the Coast.

The Wind blows on this Coast from the S. S. W. and S. W. and so variable to the West, with hard Gusts, and sometimes Rain, from the Beginning of *April* to the Middle or latter End of *August*, and then it turns about to the Eastward, blowing gently from that Quarter, until the latter End of *March*,



with sometimes Land and Sea Breezes, but very faint. But there is no enduring this Coast from the Beginning of *April* till the latter End of *July*, for the Wind blows hard then from the S. S. W. and there is no Harbour upon the Coast but what lyes open to those Winds, and no Soundings to be had six Miles of the Shore in many Places.

The Red  
Sea.

I proceed now to treat of the *Red Sea*, which lyes to the Westward of *Arabia*, and first as to the Name of it, about which there are great variety of Opinions: Antiently it seems the *Red Sea* was not confined to this narrow Channel, which lies between *Arabia* and *Africk*, but was extended also to the *Persian Gulph*, and to all that Ocean which lyes between *Africk* and the *East Indies*, though the late Western Writers apply it to that Gulph only which lies nearest and was first discovered to them, holding that because King *Erythros*, who had the Sovereignty of this Sea, was buried in one of the Islands of it, that therefore it bears the Name of *Mare Erithræum* or the *Red Sea*. Some again apprehend that the Redness of the Sands, or the Coral which is found at the Bottom of it, or the Redness of its Waters were the Occasion of its Name: And others that the Redness of the Bordering Hills might justly give occasion to the Name: But as to the Sand of this Sea and its Waters, Travellers assure us they are no redder than those of other Seas, though some of the Mountains near it, are. They observe also that the Holy Scripture calls it *Yam Souf* or the Sea of Rushes, because its Banks are covered with Rushes or Weeds. The *Arabs* call it the Sea of *Clyfma*, the Name of a Town which formerly stood

at the Bottom of the Gulph. No Sea was more frequented than this, before the Discovery of the Way to the *East Indies* by the *Cape of Good Hope*: But of late few Ships, except the *Turkish* Galleys and the Vessels which transport the *Mahometan* Pilgrims to *Mecca*, go higher than *Mocha*. I shall however, according to my usual Method, describe the Situation of the principal Port Towns in this and the other Seas belonging to *Arabia*. And first, at the Entrance upon this Sea from *Egypt*, stands the Town of *Suez* in the Latitude of 30 Degrees, it is held by some to be the Antient *Arfinoe*, it is a little Town belonging to the Grand Seignior, containing about two hundred Houses, and has a pretty Harbour, but so shallow that Ships of Burthen cannot enter it: It is full of People when the *Turkish* Galleys are there, and at the time when foreign Shipping arrives; but at other times almost deserted, there being no fresh Water within two Leagues of it: It stands about forty or fifty Miles from *Grand Cairo*, to which it may be reckoned the Port Town.

From the Town of *Suez* to *Tor*, the next Port Town to the Southward, is about an hundred Miles: From *Tor* may be seen the Place where the Children of *Israel* pass'd thro' the *Red Sea*, according to the Tradition of the Natives, being the Midway between *Suez* and *Tor*, here the Sea is about fifteen Miles Broad and thirty five Fathom deep in the Middle of the Channel. The *Egyptian* Coast on the other Side is observed to be very steep, except in that Place through which the *Israelites* march'd, where there is an easy Descent for about eight or nine Miles into the

the Sea ; on each side of which there are impassible Mountains, like high Walls, which are call'd *Gibbel Pharoon* or the Hills of *Pharaoh* ; so that except the Sea had divided, there was no possibility of their escaping, they must have perished by the Sword of *Pharaoh*.

*Ramboe.*

The next Port to the Southward of *Tor*, is *Ramboe*, which lies in 25 Degrees N. Latitude, here is a tolerable good Harbour, but the entrance is very dangerous on account of the Sands : The Castle which defends it is strong enough to resist the Attacks of the Wild *Arabs*, but not to endure a formal Siege. It is now the Port Town to *Medina*, where their Prophet's Tomb is, being distant from it about four Days Journey.

*Siden or  
Judda.*

To the Southward of *Ramboe* lies the Town of *Siden* or *Judda*, in 21 Degrees 30 M. belonging to the Grand Seignior ; but the Entrance into it is something difficult : This is the Port Town to *Mecca*, where the Pilgrims usually come on Shore. The Country about it is so very barren, that the *Turks* are at a great Expence to furnish it with Provisions, which are sent from *Egypt* by the way of *Suez* ; but in return, they import vast quantities of Coffee, which the *Arabians* bring hither commonly at the Time the *Turkish* Gallies come into the Road.

*Mocha.*

But the principal Port in the *Red Sea* is *Mocha*, situate near the Mouth of it, in 13 Degrees N. Latitude : Hither come the Ships of all *European* Nations which Trade into those Seas, as also the Merchants of *Egypt*, *Turkey*, *Abyssina*, &c.

*Aden.*

Without the Straits of *Babel Mandel* to the Eastward, in the Latitude of 12 Degrees odd Minutes, stands the Port of *Aden*, one of the Antientest



Antientest and -Pleasantest Cities in *Arabia*, once in the Possession of the *Portuguese*: It is defended by a Wall on one Side, and high Mountains on the other; but has been found too weak to resist the Attacks of the *Arabian* Princes of late Years.

Sailing from *Aden* to the Eastward, the next remarkable Place we meet with is *Maculla Bay*, in the Latitude of 14 Degrees 46 M. from thence to the Port of *Shabar* is 12 Leagues and an half: This Place lies in the Latitude of 14 Degrees 52 Minutes. Farther East lye the Ports of *Casseen* or *Carefen* and *Dofar*; and in the Gulph of *Persia* on the *Arabian* side beyond Cape *Rosalgate* we meet with *Muscatt*, in the Latitude of 23 Degrees North, whose King seems to be much stronger in Shipping than any of the *Arabian* Sovereigns.

The Air of *Arabia* is excessive hot, and in many Places very Unhealthful, particularly that Part of it which lies upon the Coasts. The Winds also are hot and poysonous, as those on the opposite Shores of *Persia*; and their Sands very troublesome and dangerous, being driven like Clouds by the Wind, inso-much, that whole Caravans, 'tis said, have been buried and lost in their Desarts by a Storm of Wind and Sand. It Rains in *Arabia* but very seldom, in some Places not more than twice or thrice in two or three Years; but the great Dews which fall in the Night refresh the Ground and supply the Plants with some Moisture.



## C H A P. II.

*Treats of the Kingdoms and Provinces which are known to us in Arabia; and of their Towns, Fortifications, Camps, Buildings and Furniture.*

Provinces  
of Hagiaz  
or Mecha.

**T**H E Kingdoms and Provinces we have any Account of in *Arabia Fælix*, are first *Hagiaz*, which lies along the *Red Sea* between *Arabia Petraea* on the North, and the Province of *Tebama* on the South, and is by some called the Principality of *Mecha*, in which the Chief Towns are *Medina*, *Mecha*, *Sidin*, *Hagiar* and *Hagefa*.

*T. hama.*

2. *Tebama*, which has *Hagiaz* on the North, the *Red Sea* on the West, and the Kingdom of *Moha* or *Moco* on the South; the Chief Towns whereof, are *Haran*, *Sibit* and *Ghalafecka*.

*Mocho.*

3. The Kingdom of *Mocho*, which has the *Red Sea* and the Straits of *Babel Mandel* on the West, the Ocean on the South, the Province of *Hadramut* on the East, and *Tebama* on the North; the Chief Towns whereof are *Mocho*, *Aden*, *Abra* and *Sanaa*.

*Hadramut.*

4. *Hadramut* which has the Kingdom of *Mocho* on the West, the Ocean on the South, and the Kingdom of *Carefen* or *Casseen* upon the East; the Chief Towns whereof are *Hadramut*, *Aragui*, *Macullz* and *Shabar*.

*Casseen  
and Seer.*

5. The two Kingdoms or Provinces of *Carefen* or *Casseen* and *Seger* or *Seer*, of which *Moli* makes but one Kingdom, is bounded by *Hadramut* on the West, the Ocean on the South, and the Kingdom of *Oman* or *Muscatt* on the East and North; the Chief Towns whereof

whereof, are *Hafwel*, *Fortach*, *Dofar*, *Mirabat* and *Niban*.

6. The Kingdom of *Oman*, or *Muscatt*, in Oman, or Muscatt. which I include *Babrelia*, is the largest of the *Arabian Kingdoms*, and has the Kingdom of *Jamama* on the North, the Gulph of *Persia* on the East, the Ocean on the South, and the Province of *Siger*, or *Seer* on the West; the chief Towns whereof, are *Hafen*, *Harmin*, *Ganca*, *Muscatt*, *Sohar*, *Julpbar* and *Elcatiff*. In this Province also lies the remarkable Promontory of *Rosalgate*, being the most Easterly Point of *Arabia*, and Cape *Musledon*, which lies over against the Island of *Ormuz*.

7. *Jamama*, an Inland Province, but little known to us; the chief Towns whereof, are *Jamama*, *Hujor* and *Tuna*.

I proceed next to the Description of some Town of Medina. of the principal Towns, and first of *Medina* where *Mahomet's* Tomb is: This is call'd by the *Arabians Medina Talmabi*: The City of the Prophet, being the Place *Mahomet* fled to when he was driven from *Mecca*, and where he was first invested with Regal Power. It lies in the Latitude of 24 Degrees 30 Minutes N. about eighty Miles to the Eastward of the *Red Sea*, and two hundred Miles North of *Mecca*. It consists of about a thousand Houses built of Brick and Stone, but not very lofty, having but one Floor: There are several noble Mosques in the City, the principal whereof is call'd *Mos a Kibu*, or the most Holy: It stands in the Middle of the Town, and is a Square Building an hundred Paces in Length and fourscore in Breadth, and supported by four hundred Columns, on which there hang four thousand Lamps. *Ma-*  
Vol. IV. Z *homel's*

*Mahomet's Tomb* stands in a Tower in this Temple cover'd with a Dome, and encompass'd with Iron Rails: The Tomb it self is surrounded by a Silver Grate, and the Wall on the inside is hung with rich Silks, upon which are abundance of precious Stones, the Gifts of *Mahometan* Princes. The Pilgrims never see the Tomb it self, only the Tower which it is enclosed in ; but when the Pilgrims are return'd Home, and the Crowd is less, they make no difficulty of shewing it to any *Mahometan* for a piece of Money. The Story of *Mahomet's* Coffin being drawn up to the Roof by a Loadstone here, was an Imposition upon us, it seems ; there never having been any colour for that Report.

*Mecca.*

*Mecca* stands about two hundred Miles S. of *Medina*, in the Lat. of 21 Degrees some odd M. and is a Day's Journey to the Eastward of the *Red Sea*, in a Valley almost surrounded with Mountains ; it is twice as large as *Medina*, built of Brick, with flat Roofs, and Ballusters on the Top. In the Middle of the Town stands the *Kaaba*, or House of God, which according to the *Arabian* Tradition was built by *Abraham*, and to which *Mahomet* oblig'd all his Followers to go in Pilgrimage once in their Lives. This House is not above fifteen Foot in Length and twelve in Breadth, and about five Fathoms high ; the Door is in the Corner, on the Left-hand, about a Fathom and a half high and a Fathom wide, made of beaten Silver, and opens with two Leaves ; they go up to it by a Ladder, it being raised six Foot above the Ground : The Roof is Flat, and supported by three Pillars of *Alloes* Wood of an Octogonal Form ; the Sides are hung with Red and White Stuff, with

with the following Words several times wrought in them, viz. *La Illa Illalla, Mahomed Refoul Allah. i. e. God is a Great God, and Mahomet his Prophet.*

There is a large Court about this House encompassed with a Piazza, supported by three rows of Pillars : In this Court the Pilgrims of the four principal *Mahometan* Sects have their respective Places to perform their Devotions in ; for I don't find they ever enter the *Kaaba*, and indeed it is so small, that it would admit but of a very few People : The House is girt round with two Belts of Gold, and hung on the Outside with Damask ; and every Year there are new Hangings presented by the Grand Seignior, when the old ones are cut into Relicks, and sold to such Pious People as will Pay for them.

*Mocha*, or *Moba*, which I have already *Mocha.* mention'd as the Capital of a considerable Kingdom, stands on the Right-hand at the Entrance of the *Red Sea* from the Ocean : It was within these two hundred Years but a small Village ; but is now the most populous Trading Town upon the Coasts : It stands on a Flat, upon a Sandy Barren Soil close by the Sea side. The Streets are large and clean : The Houses of Brick or Stone, two Stories high with flat Roofs, Terrass'd on the Top to Walk on. The Shops make a good Appearance, being furnish'd with all manner of Commodities. What the *Europeans* bring from thence is chiefly Coffee, which grows in the Neighbouring Country, and nowhere else ; and this Plant I shall take an Opportunity of Describing hereafter.

*Muscatt*, the next most considerable Place and the Capital of a large Kingdom, is a- *Muscatt.*  
bout



bout three Miles in circumference, situated on the Left-hand at the Entrance of the Gulph of *Persia* or *Ormuz*, about sixty Leagues to the North West of Cape *Rosalgate*, and was once in Possession of the *Portuguese*, when they Commanded all the Trade of the *Persian* Gulph ; but the *Portuguese* having lost *Ormuz* on the other side the Bay, and being much weaken'd by the *Europeans*, who succeeded them in the *Indian* Trade, the *Arabians* made themselves Masters of *Muscatt* ; since when the *Portuguese* and the People of this Place have been always in a State of War, and under Pretence of carrying *Portuguese* Merchants or their Effects, the *Muscatters* frequently seize other *European* Ships which come into these Seas, if they are not in a Condition to defend themselves.

There are several Redoubts and Batteries for the Defence of the Harbour of *Muscatt* ; but not kept in very good Repair. The City stands at the Bottom of a Bay surrounded with Hills, or rather Rocks, which renders it prodigious hot. The Houses are two Stories high, but indifferently built, and scarce any Furniture in them : The Streets are irregular, and so Narrow, that more than two People can scarce Walk a Breast in them. The Market Place however, in the Middle of the Town, is well stor'd with Fish, Fruit, and other Provisions exceeding Cheap.

*Elcatiff.*

The last Town I shall take notice of, is *Elcatiff*, to the Northward of *Muscatt*, higher up the *Persian* Gulph, in the Latitude of 27 Degrees N. This was formerly a Place of great Trade, and much resorted to when the Pearl Fishery near it was in repute ; but seems to be upon the decline at present.

The

The King of *Muscatt*, or *Oman*, having brought all this Coast under his Subjection.

But the *Arabs* who live in Towns are a very inconsiderable number, compar'd with those that live in Tents, and are call'd *Bedouins*: These People have no fix'd Habitation, but being possess'd of large Flocks and Herds of Camels, Sheep and Goats, rove from one Part of the Country to another, where they can find Pasture and Water for their Cattle; and when they have destroy'd all the Forage, they load their Goods and Baggage on their Camels, with their Wives and Children, and march on in search of fresh Pasture. Their Tents make a very indifferent Appearance when they encamp, being made of Black or Dark Colour'd Goats Hair.

Most of the *Arabs* Live in Tents without any Settled Habitation.



### C H A P. III.

*Treats of the Genius and Temper of the Arabs; of their Complexion, Shape, and Habits; their Diet, Liquors, Diversions, Roads, and Way of Travelling.*

Whether the *Arabs* are naturally enclined to that roving wandering Life they have always been remarkable for, or whether the Nature of their Country requiring frequent Removals on Account of its Barrenness, and the Scarcity of Water in the Desarts puts them under a Necessity of wandering from Place to Place, is not very material to enquire; but as they have liv'd in this Manner for so many Ages, it is probably as agreeable to them, as a more settled Life is to the rest

Genius and Temper of the *Arabs*.

of

of the World : But this People are not more taken Notice of for rambling than they are for thieving, both by Sea and Land, and that not in small Parties only, but by publick Authority in a Manner, with their Princes at the Head of them. There are some Modern Travellers indeed, that cry up the *Arabians* for their Justice, their Humanity, Temperance, and other Virtues, at a very great rate : But this seems contrary to Universal Experience ; or, they must mean that Justice which they exercise among themselves ; for certainly Foreigners very often suffer by their Rapine. I shall take the Liberty of repeating, however, what Captain *Say* relates of the Justice and other Virtues of those *Arabians* who inhabit near *Muscatt*. He says, they are very courteous in their Behaviour, extremely civil to Strangers, and offer no Violence or Affront to any : and though they have the highest Veneration for their Religion, never endeavour to force it upon others. That a Man may travel hundreds of Miles in their Country, and not so much as meet with abusive Language. And if the Traveller has a Charge of Money, he needs no Arms to defend it, he may sleep with it safely in his Hand by the Highway Side. That though he liv'd in that Country for several Years, and had travelled much, he never heard of a Robbery amongst them. He adds, that happening to be shipwreck'd on the Island of *Macira* near this Coast, and escaping to Shore with the rest of the Mariners, the *Arabs* came to him and offered their Assistance to save the Goods, as he understood by the Signs the *Arabs* made, for they could not understand one another a Word : That one of  
the



the *Arabs*, who looked like the Governour, having gathered a little Heap of Sand, divided it into three Parts, reserving two to himself, and giving the other to the Captain, at which the Captain expressing some Dislike, the *Arab* divided the Heap in two equal Parts, reserving one to himself and giving the other to the Captain, whereupon they shook Hands, as well contented on both Sides. The Money which was brought on Shore and saved in the Wreck, amounted to twelve or fourteen thousand Pounds, which they weighed in Baskets, delivering rather more than a Moiety to the Captain. And this Mr. *Say* seems to admire as a great Piece of Justice in the *Arabs*, applauding his good Fortune that he was not cast away upon a *Christian* Coast, where he might have fared much worse.

But notwithstanding this Relation of Captain *Say's*, I am very well assur'd that the *Arabs* have both before that time and since, taken several Ships of ours, which they found weakly mann'd at Sea: Nay they have fetch'd them out of the very Road at *Gombroon* on the Coast of *Persia* in the Night time: And have more than once defrauded and robb'd our Merchants of their Goods, who came to trade with them at *Muscatt*. It is very rare also that any Caravan of Merchants passes over the Desarts, but they lose Part of their Goods; The *Arabian Emirs* and Princes themselves extort Money from them, tho' they do not take all indeed; and so according to Captain *Say*, may be deem'd to have more Justice than some other Robbers. And indeed there is something to be said for those *Arabian* Princes, for the Country being theirs  
they



they might refuse to let the Caravans pass through their Country at all, and possibly take what they impose upon Caravans, by way of Duty or Toll, and this seems probable, because the Sums are not very large, or it would discourage the Caravans from coming that Way; and as to private Robberies, no Country can be answerable for them. Their Depredations at Sea, seem most inexcusable, where nothing but a superior Force can protect our Merchants against them.

Stature  
and Com-  
plexion.

The *Arabians* are of a middle Stature, thin and of a swarthy Complexion; and black Hair, and black Eyes are common to them with other People in the same Climate: Their Voices are rather effeminate than strong, but they are said to be a brave People, expert at the Bow and Launce, and since they have been acquainted with Fire Arms are become pretty good Marksmen.

Habit.

The Habit of the roving *Arabs*, is a kind of Blue Shirt, tied about them with a White Sash or Girdle, and some of them have a Vest of Furs or Sheep skins over it: They wear also Drawers, and sometimes Slippers, but no Stockings, and have a Cap or Turbant on their Heads, many of them go almost naked; but the Women are so wrapped up, that nothing can be discern'd but their Eyes. Their Food is Beef, Mutton, Goats Flesh, Venison and Camels Flesh, which they esteem more than any other; and they make thin Cakes of Flower and Water instead of Bread: But many of them choose dry'd Dates before them. They eat also most Sorts of Fish, except such as have no Scales: But whatever Animals they eat, they are very careful to have all the Blood  
well

Food and  
Liquors.

well drain'd out. Those about *Muscatt* do not only abstain from Wine, as other *Mahometans* do, but deny themselves even Tea and Coffee, and other innocent Liquors: Nor do they indulge themselves in smoking Tobacco: Water is their Ordinary Drink, or a Sherbet made of Oranges Water and Suggar.

There are no Roads laid out in this Country, but the Caravans travel over Sandy Deserts, where there is no manner of Trak; guiding themselves by a Compass, as at Sea, or else by the Stars, for they travel chiefly in the Night on Account of the Heats. People choose to travel with the Caravans, in which are frequently two or three hundred Men, and perhaps a thousand Beasts of all Kinds, in order to secure themselves from the thievish *Arabs*. There are no Wheel Carriages in this Country, all their Merchandize is loaden upon Camels or Dromedaries, between which there is very little Difference in the Shape, unless it be that the Camel has but one Bunch, and the Dromedary two upon his Back; the Camel also is largest, and will carry six or seven hundred Weight, but the Dromedary is the swifter, and used chiefly for riding: He will trot, 'tis said, forty Leagues a Day with ease. Both the Camel and Dromedary kneel down to take up their Burthen, and will upon Occasion travel five or six Days without drinking, some say nine. Here are no Inns or Caravanferas to bait at, but those who travel with the Caravans carry their Provision and Tents with them, which are set up in bad Weather, for if the Weather be good, they choose to lodge upon a Carpet in the open Field, that they may not be surprized by the *Arabian* Robbers.

Way of  
Travel-  
ling.

The Slaves and Servants which belong to the Caravan, get ready their Masters Meat upon the Road ; their usual Way of dressing it, is, by making a little Hole in the Ground, in which they make a Fire, and set a Pot over it : If there be no Brakes nor Shrubs to be found in the Way they go, they carry Charcoal along with them for Firing. They also carry Water in Skins, for sometimes they do not meet with Water in several Days travelling. But it is an Observation among the *Arabs*, that wherever there are Trees, the Water is not far off, and when they draw near a Pool, their Camels will smell it at a distance, and set up their great Trot till they come to it, especially if they have been kept without Water for any time.

Before a Caravan sets out the Merchants elect among themselves a Caravan *Basha* or Captain, who appoints the Order of their March, and the Places they are to lodge at, and with the principal Men in the Caravan adjusts any Differences that arise in the way; but it is an Employment, it seems, that no Honest Man is fond of, for being impower'd to pay and compound for several small Duties in the Countries through which they pass, their Fidelity is generally suspected. The Merchants usually ride upon Horses or Mules, and those who cannot be at that Expence, on Asses, it being very tiresome riding on a Camel when he goes a Foot Pace, but pleasant enough when he is put into a Trot, which is a Pace the Caravans seldom go, because the Camels are heavy Loaden.

The *Franks* are obliged to provide Pack-Horses to carry their Wine, because the Camel Masters, who are *Mahometans*, will not



not suffer their Camels to be laden with this Liquor, the Camel being consecrated to *Mahomet*, who strictly prohibited the use of Wine. The Wine is carried in Goat-skins, as their Water is ; the Skins have the hairy side inwards, and are well pitch'd, if the Hair be taken off they are not so serviceable, but generally leaky.

The Stages of the Caravans are not every Day alike, but sometimes six Hours, and other Days ten or twelve, according as they can meet with Water : every Merchant with his Servants rides by those Camels which are loaden with his Goods, especially in the Dark Nights ; for there are a fly sort of Thieves which will cut the Strings by which they are fastened to one another, and drive a Camel or two off, before they are well appriz'd what is a doing. The Caravan, as has been observ'd, lodges in some Place near the Water Side, if they can meet with any ; and after Sun set there are a sort of poor People call'd *Shaoux*, who make it their Business to attend the Caravans, and are very diligent in guarding the whole Field and taking care of the Goods ; they walk about like Watchmen, crying out *God is one, God is Merciful*, adding frequently, *have a care of your self*. When the proper time for marching approaches, they give notice to the Caravan *Basha*, who orders them to Cry *Saddle your Horses*, and afterwards to *load their Goods* ; and it is surprizing upon this second cry, to observe how every thing is ready in an Instant, the Caravan setting forward in great Order and Silence.

When the Stages are long, and they do not expect to come to the Ground



where they are to lye before ten or eleven in the Morning, the Merchants will spread a Carpet on the Ground and open their Wallets, which every one carrys upon his Horse fill'd with Provisions, and sit down to Breakfast, while the Caravan marches slowly on.

It is necessary that the Traveller cloath himself in an *Arabian* Vest and Cap, or at least put himself into the Garb of a *Mahometan* as he passes through this Country, or he will be subject to many Inconveniencies, and scarce be allow'd to pass some Towns. Boots of Black, Red or Yellow Leather lin'd with Cloth must also be provided, which reach no higher than the Knee, and are as easy to walk in as Shoes. Spurs they never wear any, but prick the Horse with an Iron which is fix'd to the Stirrup.

One great Inconvenience in Travelling with the Caravans is, that the Water being found chiefly in Wells and Cisterns, where no more than two or three People can draw Water at a time, a Traveller is forc'd to stay two or three Hours sometimes before he can get any, for those who belong to the Beasts of burthen will scarce suffer any body to come near the Well till their Camels and other Cattle are serv'd: They are a rude sort of People, like our Waggoners, with whom there is no contending without running some hazard.

## C H A P. IV.

*Treats of the Nature of the Soil ; their Husbandry, Gardening, Plants, Animals and Minerals.*

**A**R A B I A, even that part of it which goes under the Name of *Hyaman* or the Happy, consists for the most part in Sandy Desarts, or dry Barren Mountains : But there being some Parts of South *Arabia* tollerably Fruitful, and abounding in Corn and Herbage, as well as Aromatick Gums, it is, compar'd with the other Parts of *Arabia*, a Happy Country.

Their Hills they never endeavour to cultivate, being for the most part a Rocky Soil, and scarce capable of Improvement : Their Valleys seem equally Barren when Water is wanting, and bear scarce any Herbage ; but where they can bring Water into them, they produce Corn, Herbs, Flowers, and all manner of Garden Stuff ; and no Country in the World affords a more agreeable Prospect. They draw Water in large Skins out of their Wells Morning and Evening with Oxen, conveying the Water along little Canals, by the sides of which their Trees and Plants are set : They cut also little Channels through their Corn Fields, by which they let the Water into them as there is occasion, for Rain they have very seldom any.

They have a great variety of excellent Fruits. Fruits, such as Oranges, Lemons, Grapes, Peaches and Apricots ; but what this Country is most famous for, is their Dates and their Coffee, with which abundance of Ships for *Europe* and *India* are loaden every Year, besides

**Dates.** besides vast Quantities that are sent to *Turkey*. Of Dates I have spoken in treating of *Persia*, which are found scarce any where else but in this Country and that.

**Coffee.** The Coffee Shrub grows eight or ten Foot high, and has a Grey smooth Bark, the Wood is White, and has not much Pith; the Twigs rise by Pairs opposite to each other, and the Leaves on the Twigs in the same Manner, one Pair about two Inches distance from another. The Leaves have Foot Stalks a Quarter of an Inch in Length, and are about four Inches long and two broad in the Middle, from whence they decrease to both extremities, ending in a Point. They are smooth, whole and without any Incisures on the Edges, and near the Form of a Bay Leaf; the Fruit comes *ex alis Foliorum* hanging to the Twig by a Foot Stalk, sometimes one, two or more in the same Place. These Shrubs are planted in a rich Ground, and watered by artificial Channels, as their other Vegetables are, and after three or four Years bearing, the Natives plant new Shrubs, because then the old ones begin to decline. They dry the Berries in the Sun, and afterwards take off the outward Husk with Hand-Mills; and the *Arabians* in the hottest Season make use of these Husks roasted in the room of Coffee Berries, esteeming the Liqueur made of them more cooling.

Coffee has been in use about two hundred Years in *Asia*: In the Year 1652, Mr. Edwards a *Turkey* Merchant, brought a *Greek* Servant into *England* to make Coffee, and this Servant of his, named *Pasqua*, was the first, 'tis said, who kept a Coffee House here. The best Coffee Berry is large and Plump, with



with a Greenish Cast, and has a Transparency on the thinnest Parts: The other has a Yellowish Cast and is more opaque; but when they are roasted, 'tis difficult to distinguish them. The best way of keeping the Berries when they are roasted is, in some warm Place, where they may not imbibe any Moisture, for this palls it, and takes off the Briskness of the Taste; and 'tis best to grind it as it is used. It is observ'd that Coffee distill'd, yields double as much Oil as Beans, and almost treble as much as Wheat. This Account of the Coffee Shrub is taken from Mr. *Houghton's* Description of it, inserted in the Philosophical Transactions, No. 156. P. 311.

*Arabia* also abounds in Myrrh, Manna, Produce of *Arabia*. Cassia, Incense, Aloes, Olibanum, Balm and Frankincense, besides some other valuable Drugs: Among their Plants, nothing is more wanted than Timber Trees, and indeed they have very little Wood of any kind in the Country.

Of their Animals, those that are most useful and excellent in their Kind are Camels and Horses: Their Camels are extremely proper for this Sandy Country, and the largest of them will carry a vast Burthen, some say, near a thousand Weight: The lesser Sort, which have two Bunches on their Backs, are generally call'd Dromedaries, and are as remarkable for their Swiftnes, as the others for their Strength; but of these I have spoken already. Their Breed of Horses are only fit for the Saddle, and are never used either for Draught or Burthen: The finest Horses we see in the *Persian* Court are brought from hence, and are admired for their



their Make as well as for their high Mettle and Swiftneſs. The common Food both of Camels and Horſes is Barly or Barly Meal made into Dough: But Mr. *Thevenot* informs us, that in ſome Parts of *Arabia*, they feed them with Camels Milk, Butter and Wheat, and ſometimes with Camels Fleſh dry'd in the Sun. And a more modern Author tells us, they feed their Cattle at *Muſcatt* with Fiſh, not when they are freſh taken, but they dig a little Pit, and having thrown a large Quantity of Fiſh in it, they let them lye till they are rotten and turn'd to a kind of Earth, after which it is taken up and boil'd in Water, which they let ſtand till it is cool, and then give it to the Cattle: This makes them very fat, nor does their Fleſh taſt a miſs by living on this kind of Diet. They have Oxen, Buffaloes, Goats and Veniſon here, but their Beef and Buffaloes Fleſh is very coarſe. As to Hogs they never breed any, being all *Mahometans*, who abhor the Sight of this Animal. Fiſh and Fowl they have in great plenty on their Coaſts; but the Inland Parts are indifferently ſtock'd with either, there being neither Wood or Water to be found in ſeveral Days Journey. Lyons, Bears, Tygers, Wolves, Jackals and other Wild Beaſts alſo are found in ſome Parts of *Arabia*, but not in ſuch great Numbers as elſewhere, there being but little Cover for them.

As to Minerals, ſome Part of this Country was formerly held to be rich in Gold, but I can't learn there are Mines of this or any other Metal open at preſent. Pearls they have good ones near the Coaſts, both in the Gulph of *Persia* and in the *Red Sea*; and the

King

King of *Muscatt*, 'tis said, has the Command of the Pearl Fishery at present in the Gulph of *Persia*, but I presume he makes little of it, for our People who have been there very lately inform me, that Pearls are as scarce and as dear there as in other Parts of *Asia*.

Before I proceed further in the Description of *Arabia* in general, I shall take a view of those Places in *Arabia Petraea*, which are mentioned in the Holy Scripture, a Country famous for the Children of *Israel's* wandering in it forty Years. Those who have a Mind to visit these Places, usually go from *Suez* on the Borders of *Egypt*, to *Tor*, a Port Town on the *Red Sea*, not far from Mount *Sinai*, the Situation whereof has been described already. In the Neighbourhood of *Tor*, there is a Convent of *Greeks* dedicated to St. *Katherine*, and the Apparition of God to *Moses* on the burning Mount. In the way from thence to *Sinai* is the Place which in Scripture is called *Elim*, where the *Israelites* found seventy Palm Trees and twelve Wells of bitter Water, which *Moses* sweetened by a Miracle, only casting a Piece of Wood into them. These Wells Mr. *Thevenot* and other Travellers inform us, are still in being, and most of them in a Garden belonging to the Monks of *Tor* : They are all hot, and are returned to their former Bitterness. One of them is in a little dark Cave, and used to bath in, and is called by the *Arabs*, *Hummam Moufa*, or the Bath of *Moses*. In this Garden of the Monks there are scarce any other Plants but Palm Trees, of which there are great abundance; but they have the Modesty not to affirm that any of them are the same which were growing when the *Israelites* were there.

An Account of the Places in *Arabia Petraea* mentioned in Scripture.

there. About half a Day's Journey farther is a Plain, supposed to be that which the Scripture calls the *Desart of Sin*, where the *Israelites* longing for the Flesh Pots of *Egypt*, God supplied them with Quails and Manna : In this Plain are a great many *Acacia* Trees, from which comes the Gum which the *Arabians* call *Acakia* : The Trees are about the Height and Bigness of an ordinary Willow, and the Leaves thin and prickley. The *Arabs* gather the Gum in Autumn, without making any Incision on the Tree, it ouzing out of it self. About two Days Journey from *Sin*, after having travelled through a Hilly Country, we come to the Place which in Scripture is called *Riphidim* ; and not far from thence, the *Greek* Monks have several Gardens wall'd round, and full of Fruit Trees and Vines. Here we find the Rock out of which *Moses* brought Water, by striking it with his Wand : It is a Stone of a prodigious Height and Thickness, rising out of the Ground, and the Monks shew the Channels on each Side, by which the Water flowed, but there is no Water issues from it at present. Two or three Hours beyond the Rock, is a Monastery of *Greeks*, dedicated to the Honour of the forty Martyrs : It is a pretty neat Building, and has a fair Church with a very fine Garden ; in which are planted Apples, Pears, Walnuts, Oranges, Lemons, Olives and a variety of other Fruits ; and, it seems, most of the best Fruit which is eaten at *Grand Cairo* comes from the Neighbourhood of *Mount Sinai*, and as it is so pleasant and fruitful a Country, it is no wonder the *Israelites* remained so long here. From the Monastery of the forty Martyrs to the great Monastery at



at the Foot of Mount *Sinai*, where the Body of St. *Katherine* lyes, is about two Hours travelling, but it is a very steep Ascent from the forty Martyrs to *Sinai*, being a Hill upon a Hill.

The Body of St. *Katherine*, if we may credit the Monks, was brought hither by Angels immediately after she was Beheaded at *Alexandria*: It remain'd at the Top of the Hill, they assure us, three hundred Years, when it was reveal'd one Night to a certain Monk where it lay, who the next Morning with several of his Order brought it down to the Monastery, and put it into a rich Silver Shrine, which was there not long since. They shew the print of a Body in the Rock, where they tell us the Angels first plac'd it; and many other Superstitious Tales, which I shall not weary the Reader with the Relation of.

There is another Head of this Mountain, which is call'd the Mount of *Moses*, on which there are two Churches, one of the *Greeks*, and the other of the *Latins*; and not far from them a little Mosque, and by the side of it the Cave, as they tell us, where *Moses* fasted forty Days: they shew also a little Grotto on the side of the *Latin* Church, which they relate is the Place where *Moses* was hid when he desir'd to see the Face of God, and saw his Back Parts: It was upon this Mount, we are inform'd, that *Moses* receiv'd the Ten Commandments in two Tables: In the way down, they shew a great Stone, which the Monks say, is the Place where the Prophet *Elias* sat himself down when he fled from *Jezebel*: And a little lower the *Arabs* shew the print of a Camel's Foot in a Rock, which



was made, they tell us, by the Foot of *Mahomet's* Camel as he pass'd that way, and accordingly kiss it with great Devotion ; and indeed the Christians and Mahometans seem to vie with one another here, which of them shall carry the Prize of *Bigottry*.

All over the Mount are to be seen little Chapels with Cells near them, in which, 'tis said, no less than fourteen thousand Hermits form'rely inhabited, but were forc'd to remove on account of the Oppression of the *Arabs*. Every Cell had its Garden and Receptacle for Water ; and as the Country is exceeding Fruitful and Pleasant, might pass away their time here agreeably enough.

The Monastery of *St. Katherines* at the Foot of *Sinai*, the *Greeks* have been in Possession of upwards of a thousand Years, being given them by some of the *Greek* Emperors : The *Arabs* it seems, suffer'd them to enjoy it peaceably till very lately, on account of the great Hospitality they always met with here ; tho' they have a Tradition, that when this Monastery was in its most flourishing Condition, *Mahomet* serv'd the Monks in the quality of a Camel Driver, and that an Eagle hovering over *Mahomet's* Head as he slept, the Abbot foretold his future Greatness, desiring he would be kind to them when he should be advanc'd, which he promis'd, and afterwards being vested with the Authority of a Prince, he confirm'd them in the enjoyment of their House and all the Lands belonging to it, obliging his Successors and Disciples not to disturb them ; but it was upon Condition they should never refuse Entertainment to the Neighbouring *Arabs*. But however that Matter be, certain it is, that

that when the Monks were in Possession of this Monastery they gave half a Peck of Corn to every *Arab* that visited them, which sometimes were two or three hundred in a Day; but the *Arabs* having plunder'd the Camels that were bringing Provision to the Convent, the Monks forsook it, and retir'd to *Tor*, having first Wall'd up their Gate. The Walls of this Convent were so high and thick that it was not very subject to the Insults of the *Arabs*, and standing on the Brow of a steep Rock, they us'd to let down the Provisions they gave the *Arabs* by a Rope; for notwithstanding the pretended Grant from *Mahomet*, they did not think his Country Men the *Arabs* were People to be much confided in. They us'd also to draw up the Pilgrims and let them down by a Basket, leaving no way open by which it was possible for an Enemy to approach their Convent.

From Mount *Sinai* we easily see Mount *Horeb*, where *Moses* kept the Flocks of *Jethro* his Father-in-Law when he saw the burning Bush, where also there is a Monastery with a pretty Chappel and Garden, and they pretend to shew the Impression in a Rock where *Aaron* cast the Head of the Golden Calf; but this no doubt has been long since carv'd out by the Monks, and may be reckon'd among the Number of their holy Cheats.

## C H A P. V.

*Treats of the Language and Learning of the Arabs ; of their Forces and Arms ; and of their Coin, Weights and Measures.*

**L**earning **T**HE People of the East hold that the *Arabian* is the richest, and most copious Language in the World : That it is compos'd of several millions of Words ; the Books which treat of it say, they have not less than a thousand terms to express the Word Camel, and five hundred for that of Lion, and that no Man can be Master of all their Terms without a Miracle, (but possibly no Person was ever Master of all the Terms in every Profession, in any Language whatever,) and they look upon it to have been the Language of Paradise : However, it is certain that there are many Words in this Language, which have a particular Force and Energy, and are not capable of being translated into any other, without a great deal of Circumlocution : But then 'tis observed, that great Part of this Language is lost at present, and that the Richness and Beauty of it is to be learnt chiefly from antient Authors.

It is generally agreed that the *Arabick* and the *Hebrew* proceed from the same Source, there being a very near Resemblance between them ; but the Learned, in this Part of the World, will have the *Hebrew* to be the Mother Language ; whereas the Eastern People contend for the *Arabian* ; but however that be, the *Arabick* is become the learned Language of the East, as the *Latin* is of the West,

West, and the Alchoran is never read but in that Language in *Persia* and *India*, as well as in *Arabia*, where it is their Mother Tongue.

But notwithstanding the *Arabs* have been famous in former Ages for Learned Men, versed in all the Liberal Arts, there is scarce any Country at this Day, where the People are so universally ignorant as in *Arabia*; which is imputed very much to the *Mahometan* Religion and Principles, it being observ'd, that *Greece* as well as *Arabia*, and all other Countries where they have had the Dominion for any time, are sunk into Sloth and Idleness, and the Neglect of every Art and Science; neither the Principles of their Government or Religion will bear examining, and therefore they discourage every Attempt towards the Advancement of Learning, which might shew the Absurdity of the Maxims they are governed by; and they tell us of some *Christian* Countries, where they have entertained some Thoughts of discountenancing all Seminaries of Religion and Learning upon the same Account; for it is certainly much easier to impose upon an ignorant Mob, than Men of a liberal Education: It is a Maxim, it seems, with some People, *That Ignorance is the Mother of Devotion.*

The *Arabian* Kingdoms which lye upon the Coasts, (the Boundaries whereof are already described) appear some of them to be of a very large Extent, and their Monarchs are frequently stiled *Xerifs*, as the *Xerif* of *Mecca*, and others I find called *Imans*; but both the one and the other, I perceive, signify the Office of Priest as well as King, as the *Caliphs* of the *Saracens*, the Successors of *Mahomet* were, till conquered by the *Turks*, whose Em-  
Arabian Princes near the Coast.



Emperors do not indeed pretend to the Priesthood, but govern and controul the Ecclesiastical Jurisdiction however, as they please, and give Laws to the *Mufty* or High Priest, as will appear when we come to treat of *Turkey*. As to the Form of the *Arabian* Government and Laws, what I can learn of them is, that their Monarchs are absolute both in Spirituals and Temporals, and the Succession hereditary; that they have no other Laws than what are to be found in the *Alchoran* and the Comments upon it, which I shall enquire into when I come to the Head of Religion.

Forces.

I don't find that they have any standing regular Militia by Land, but their Kings command both the Purse and Persons of their Subjects whenever they see fit: The most potent Monarch by Sea, is the King of *Oman* or *Muscatt*, who is indeed become very formidable, not only to the *Asiatics*, but to the *Europeans* themselves: They are always at War with the *Portuguese* and *Danes*, and if an *English* Vessel come in their way, if she be not a Ship of Force, they won't scruple making a Prize of her. Mr. *Lockhart* informs us, there were no less than fourteen Sail of Men of War in the Mole at *Muscatt* when he was there, besides twenty Merchant Men. That one of their Men of War carried seventy Guns, and none of them less than twenty, but the biggest of them would not have made an *English* fourth Rate, their Ports being as close as they can well set their Guns by one another. There were at the same time fifteen or sixteen Sail of their Men of War cruising abroad, which were expected home in the South West Monsoon, when it usually

Shipping.

usually blows hard; for though they are always full of Men, they can't endure bad Weather. Their Colours are Red, which they display in Streamers and Pendants at every Yard Arm, and Mast-Head, and other remarkable Parts of the Ship, which make their Fleets look exceeding fine.

They have scarce any Timber of their own growth fit for Shipping, but their Ships are built at *Surat*, or at the Mouth of the River *Indus*, and many of them are Prizes taken from other Nations.

The *Arabians* of the Inland Country are divided into Tribes, and their Tribes into Families: Every Tribe hath its *Sheik el Kebir* or *Grand Sheik*, and every Family its *Sheik* or Captain. The *Sheik el Kebir* is the Prince or Monarch of the Tribe, and invested with a Supreme Civil Authority. The Offices of the *Sheiks* are hereditary, but when a *Sheik* of a Family dies without Children, the Family choose another with the Leave of the *Sheik el Kebir* or Sovereign. And if the Sovereign dies without Issue, the whole Tribe are assembled to choose another. These *Sheiks* or *Emirs* which lye next *Turky*, are some of them, 'tis said, tributary to the *Turk*, but 'tis certain their Leaders receive large Gratuities from the *Turk*, for protecting the Pilgrims which pass through their Country; and the Grand Seignior is always glad to have a good Understanding with them, for it is in their Power to do his Subjects a great deal of Mischief by their Excursions and Robberies, and very difficult to punish them for it: 'Tis true the *Arabians* are not a Match for the *Turk* in a fair Field, but it would destroy the best Armies to pursue them through their Desarts, where

*Arabians*  
of the  
Inland  
Country.

where there are no Towns, no Provisions, or scarce any Water to be met with, and the Heats insupportable to any but the Natives; and this is the true Reason that the greatest Part of *Arabia* was never conquered. The *Arabian* Tribes, which consist perhaps of three or four hundred Families, and are acquainted with all the watering Places, and where Pasture is to be met with, may by roving from one Part of the Country to the other, make a Shift to subsist with their Flocks and Herds, when a great Army must inevitably perish, which should attempt to follow them. As to their great Towns upon the Coasts, the *Turk*, the *Persian* and the *Portuguese* have made themselves Masters of several of them; which shows that it is not their Bravery or Skill in Military Affairs, beyond the rest of the World, which has preserved their Country from being conquered, but purely the Barrenness of the Soil and their Poverty, for what should any People that were used to a fixed Habitation, do in a Country where there is no Subsistence to be had, without perpetually roving from Place to Place? Were it possible to make a compleat Conquest of them, the Conqueror must quit the Country again, or be reduced to worse Circumstances than the People he had subdued, having been used to a different Way of Living.

## Arms.

The usual Arms of the *Arabs* are a Lance or half Pike, a broad Sword, a Dagger and a Bow and Arrows, and of late, Fire-Arms and great Guns have been introduced amongst them; they haveal so Shields cover'd with the Skin of a Beast or Fish, but these must grow out of use, now they are become acquaint-

ed



ed with Fire-Arms. The *Arabs*, like the *Persians*, harraßs an Enemy in his March, and obtain the greatest Advantages by surprize; they don't care to fight upon equal Terms, but trust much more to the fleetness of their Horses than to their Arms.

The Coins which are current at *Mocha*, the principal Port in the *Red Sea*, are Dollars of all kinds; but they abate five *per Cent.* on the Pillar Dollars, because they are reckoned not to be the purest Silver, and the Dollar Weight with them is 17 Dr. 14 Gr. All their Coins are taken by Weight, and valued according to their Fineness. The Gold Coins currant here, are Ducats of *Venice*, *Germany*, *Turky*, *Egypt*, &c. The Comassees are a small Coin, which are taken at such a Price as the Government sets upon them, and they keep their Accounts in an imaginary Coin of Cabeers; of which eighty go to a Dollar.

Coins,  
Weights  
and Mea-  
sures.

Their Weights are the Bahar, which is 420 *l. English*. The Frassel or 28 *l.* whereof 15 go to a Bahar. The Maun, of which 10 go to a Frassel. The Fakea, of which 40 go to a Maun. And the Coffila, of which 10 go to a Fakea.

Their dry Measures are the Medeeda, which is three Pints *English*; and they measure Cloth and Silk by the Cubit, which is 4 Inches.

Mr. *Lockhart*, who was at *Muscatt*, informs us, that the currant Coin there was Budgetooks and Memoodas; That the Budgetooks are a mixed Metal, not unlike Iron, with a cross on one Side, and were coined by the *Portuguese* when they were in Possession of *Muscatt*. Thirty of these Budgetooks make



but a Silver Mamooda of eight Pence Value. *Surat* Rupees, go for three Mamoodas and half. And *Spanish* Dollars at seven Mamoodas and half. *Venetians*, *Ibraims*, and other Pieces of Gold, are also currant at *Muscatt*. Goods are most commonly weighed in this Port by the Maund, which is  $8\frac{3}{4}$  l. *English* here: And the Merchants in the Town, sometimes weigh by the *Frasfel* and *Bahar*, but most by the Maund, which is different from that of *Mocha*, as are their Weights for Gold, and Silver, and fine Goods.



## C H A P. VI.

*Treats of the First Establishment of the Mahometan Religion in Arabia, and of that Great Impostor Mahomet, the Founder of it.*

*Mahomet*  
his Fami-  
ly.

**M**AHOMET, the Author of the *Mahometan Religion*, was born in the City of *Mecca* (above describ'd) in the Month of *May*, in the Year of our Lord 571, *Justinian* the Second being then Emperor of *Constantinople*, and *Chosroes* the First, King of *Persia*. He was of the Tribe of the *Koreis* or *Korashites*, esteemed the most Honourable in that part of *Arabia*, and descended in a direct Line of Primogeniture from *Pher Koraiish*, the Founder of it, and consequently of the Noblest Family of that Tribe. However, he seems to have been in no extraordinary Circumstances in the beginning of his Life; for his Father *Abdollah* dying when he was two Years old, his Grandfather *Abdol Motallah* being then

When living, left the Bulk of his Estate to his two other Sons, who survived him. *Mahomet*, after his Father's Death, remain'd with his Mother till he was eight Years of Age; when she happening to die, his Grandfather *Abdol Metallah* took him into his House, and dying the Year after, left him to the Care of his Uncle *Abu Taleb*, who being a considerable Merchant, introduc'd *Mahomet* into his Business as he grew up. When he was arrived to a competent Age, his Uncle sent him with his Camels into *Syria*; and at *Bosra*, a City on the Borders of that Country, the *Mahometans* relate, that *Bahira*, a learned *Christian Monk*, seeing him in the Market-Place, discover'd that he was a Prophet by a Prophetick Light which shone round his Visage, and pressing through the Croud saluted him, foretelling at the same time his future Greatness. And though the Story of the Light about the Visage of *Mahomet* must certainly pass for a Fable; yet from hence is observed the Intimacy that was between *Mahomet* and some learned Christians, without whose Assistance he could never have framed his *Alchoran*, or succeeded in his Imposture.

He continued to trade as Factor to his Uncle till he was five and twenty Years of Age, and then was invited into the Service of a rich Widow, whose Name was *Cadigba*, for whom he traded about three Years to *Damascus* and other Places; but the Widow being smitten, it seems, with the Person and Accomplishments of her Servant, thought fit, in the Twenty-eighth Year of his Age, to admit him to her Bed in the Quality of a Husband; the Widow being then about Forty Years old; by which Match *Mahomet* became

Raises his  
Fortune  
by Mar-  
riage.

came one of the wealthiest Men in *Mecca*. And this good Fortune, it was observ'd, begun to inspire him with more ambitious Views ; he reflected that his Ancestors had for several Generations been Chiefs of their Tribe, and that himself was descended from the Eldest Branch, and ought to have possess'd the Wealth of his Grandfather *Abdol Motallab*, his Father *Abdollah* being his Eldest Son, and on the same Account had the Right to be Sovereign of his Tribe : But having weigh'd all Means to arrive at that Dignity, he could think of none more likely to attain his Ends than a Pretence to an extraordinary Sanctity, and a Concern for the Reformation of the World.

By his Trading to *Egypt*, *Palestine* and *Syria*, it is observ'd, he became well acquainted both with *Christians* and *Jews* ; and he could not but take notice of the Divisions and Animosities among the several Sects of *Christians* in the East at that time ; from whence he concluded, it would be no difficult matter to set up a new Religion : or rather, as he pretended, to revive the Primitive Way of Worship and Purity practis'd among the Patriarchs. He did not propose the abolishing of any Religion absolutely, but to collect from *Jews*, *Christians* and *Pagans* what he thought most suitable to his Design, and to reject the rest as Innovations and Corruptions. But having hitherto been an Idolater himself, and led a very licentious course of Life, he apprehended it might be something shocking to the People to see him set up on a sudden for a Prophet and a Preacher of Righteousness ; he thought fit therefore first to reform himself, and lead an abstemious course of Life,  
and



and every Morning retired to the Cave of *Hira* near *Mecca*, where he remain'd all Day, exercising himself, as he gave out, in Prayers, Fasting and pious Meditations. And here it is suppos'd he met his Accomplices who assisted him in framing his *Alchoran*.

When he return'd to *Mecca* in the Evening, his Custom was to entertain his Wife *Cadigha* with the Visions he had seen, and the strange Voices he had heard in his Retirement: But she for a great while laugh'd at these Relations as idle Stories, or the Effect of a distemper'd Brain. He proceeded however to acquaint her with the intimate Conversation he had with the Angel *Gabriel*, and continu'd to repeat his Visions with that assurance, that the Woman began to give some Credit to them; and consulting about them with a fugitive Monk who resided in their House, he confirm'd her in the Belief that whatever *Mahomet* had revealed to her was really true; whereupon she became her Husband's first Profelyte, 'tis said: For as to the Monk, he was in the Secret, it seems, and assisted in framing the Imposture.

Having thus led a severe retired Life for about two Years, and acquir'd, as he thought, a sufficient Reputation of Sanctity, he ventured, in the fortieth Year of his Age, to take upon him the Character of an Apostle of God among his Friends and Acquaintance, but did not think fit to avow his Mission openly, till three or four Years after. The second Profelyte he made after his Wife *Cadigha*, was *Zayd Ebn Haresh* his Servant, and the third, his Cousin *Haly*, the Son of *Abu Taleb* his Uncle, who from hence, used to stile himself the first of Believers, looking up-  
on



on the other two, as People of no great Consideration. He prevailed upon his Servant *Zayd* to become his Disciple, 'tis said, by offering him his Liberty: And it is since become a Law among the *Mahometans*, to give their Freedom to such Slaves as embrace their Religion.

*Abu Beker*, one of the richest Men in *Mecca*, was his fourth Disciple, whose Wisdom and Popularity brought the Imposture into some Reputation; and his Example was soon follow'd by *Osman*, and seven or eight others, who were afterwards the Generals of his Armies, and great Instruments in establishing his Empire, and propagating his Doctrine thro' the World. Being thus supported by these Men, who were some of the principal Inhabitants of *Mecca*; he proceeded openly, in the forty fourth Year of his Age, to publish his new Doctrine to the People, and declare himself a Prophet sent from God to reform his Pagan Country Men, and reclaim them from their Idolatry.

The first Doctrine he taught, was, that there is but one God and he only to be worshiped, and that all Idols ought to be destroyed. That those who teach that God hath Sons, or Daughters, or Companions associated with him, were impious and ought to be abhorred, reflecting on those who taught the Doctrine of the Trinity and Incarnation: As also on the Idolatrous Practices of the *Arabians*, who worshiped several Female Deities as the Daughters of God.

He assured them that this was the Religion which God first gave to *Adam*, and restored by Revelation to *Abraham*, who taught it to his Son *Ismael*, from whom they derive their

Pedi-

Pedigree, but that his Posterity afterwards corrupted their Ways, and became addicted to Idolatry, which God had now sent him to destroy, and restore the Religion of *Ismael* their great Ancestor; and accordingly the *Jews* in contempt, call the *Mahometan* Religion *Ismaelism*, whereas the *Mahometans* call it *Islamism*, or the saving Religion.

*Mahomet*, as was observ'd in treating of *Persia*, did not deny the Mission of *Jesus Christ* or *Moses*, or the Divine Authority of the Old and New Testament in general, but charged both the *Jews* and *Christians* with corrupting the Sacred Writings, declaring that he was sent to purge them from the Errors which were crept into them, and restore the Law of God to that Purity, in which it was first deliver'd: And accordingly there are few Passages he hath cited from the Scriptures, but what he has altered in some particular or other, and given them a different turn. The Angel *Gabriel*, he pretended, was sent from God, on purpose to communicate his Will to him; and being subject to the Falling Sickness, he gave out that he was then in a Trance, and that the Angel descending with some new Revelation, he was not able to bear the Splendor of his Appearance, which occasion'd his falling into a Trance when the Angel deliver'd the Divine Messages to him.

These Revelations the Impostor publish'd by Chapters, teaching his Disciples that the Book it self was reported among the Records of Heaven, and that the Angel *Gabriel* brought it him Chapter by Chapter, as occasion required, to be publish'd to the World; Part of them he published at *Mecca* before

*Mahomet.*  
publishes  
his Al-  
choran.

his Flight from thence, and the rest at *Medina* in the following manner: When he had forged a new Chapter, he dictated it first to his Secretary, and then delivered the Writing to be read to his Followers till they had learnt it by Heart, then the Writing was brought to him again, and laid up in a Chest, which he call'd *the Chest of his Apostleship*, and left it in the keeping of *Haphsa*, one of his Wives, out of which the *Alchoran* was compiled after his Death, (in much the same manner as *Homer's Rhapsodies* were out of his loose Poems,) which was the Work of *Abubekkar* the immediate Successor of *Mahomet*, but several of *Mahomet's* Papers being lost, he was forc'd to supply the want of them from the Memory of those People who had learnt them by Heart, and under this Pretence he also made use of the Assistance of his most intimate Disciples, to new model the Book after such a manner as might best answer his Purpose, and then returned it to the same Chest out of which he had compil'd it, which was still in the keeping of *Haphsa*, having first delivered out some Copies of it among his Followers; but so many gross Absurdities were still found in the Book, that *Osman* when he came to be *Caliph*, thought it necessary to call in all the Copies which had been given out, under pretence of correcting them by the Original, in the Keeping of *Haphsa*, and having caused them to be burnt, new modelled the *Alchoran* as he saw fit, in the twenty third Year of the *Hegira*, A. D. 652, being one and twenty Years after the Death of *Mahomet*, which was the last Alteration the *Alchoran* underwent. But to return to *Mahomet*. When he first publish'd his Missi-

on, he was sufficiently laughed at and derided, some called him Magician and Sorcerer, and others an Impostor, of which he complains in his Alchoran, so that in his first Year he prevail'd but very little. However this did not discourage him, he proceeded in his Design, which he manag'd with great Skill, for he was a Man of Wit, and of a very insinuating Address, could bear an Affront without any seeming Resentment, and knew how to apply himself to all Degrees of Men; the Rich he flatter'd, and the Poor he reliev'd, and managed with that Cunning and Dexterity, (in which no Man exceeded him) that the next Year he gained several new Profelytes.

The People of *Mecca* being alarmed at the Progress he made, observing plainly that he had a Design upon the Government, resolv'd to cut him off before he became more formidable, but his Uncle *Abu Taleb* having an Intimation of their Design, preserved him at this time, and he continued to publish more Chapters of his Alchoran, in which he press'd the Observance of some moral Duties, the Belief of the Unity of God, and the Dignity of his Mission, which with some Heathenish and Jewish Rites, contain'd the Substance of his new Religion: but on these I shall not enlarge till I come to treat of *Turky*.

What perplex'd the Impostor most, was the Objection that he work'd no Miracles for the Proof of his Mission, as *Moses* and *Christ* had done; which he endeavoured to evade by several Answers, sometimes he told them he was only sent to preach, at others, that their Ancestors having contemned the Miracles of

He does not pretend to Miracles:



former Prophets, God for this Reason would work no more among them: and sometimes he told them, that those whom God had ordained to believe would believe without Miracles, and the rest would never be convinced by any Miracles whatever, and therefore Miracles were altogether needless. But confessing plainly by these Answers the Want of the Power of working Miracles, many of his Followers hereupon forsook him, of which he complains in his Alchoran. Therefore when he came to *Medina*, and had a sufficient Force to support his Pretensions, he began to talk at another rate, telling his Followers, that God had sent *Moses* and *Jesus* with the Power of working Miracles, and yet the World would not be obedient to them, and therefore he had now sent him in the last Place without Miracles to reduce them to Obedience by the Sword; and accordingly prohibited his Followers to enter into any further Disputes about his Religion, but instead thereof, he commanded them to maintain it by Force, and destroy all those that refused Obedience to his Laws; promising glorious Rewards in the next Life to those who should take up Arms in his Cause, and the Crown of Martyrdom to all who died fighting for it.

Some of their legendary Writers, however, ascribe several Miracles to *Mahomet*, as that he cleft the Moon in two Parts. That Trees went out to meet him. That a Camel complain'd to him. And that a Shoulder of Mutton gave him a Caution not to eat of it because it was poyson'd, &c. But their great Doctors do not insist upon his working Miracles, and in his Alchoran he acknowledges

ledges he wrought no Miracles. His Followers, however, say that his composing the Alchoran is instead of a thousand Miracles, for that *Mahomet*, an illiterate Man, should be able to compose so eloquent a Book, and containing such excellent Doctrine, without supernatural Assistance, was altogether impossible, and it self a sufficient Proof of his divine Mission: And *Mahomet* himself insists in his Alchoran, that it was not in the Power of Men and Devils by their united Skill, to compose another Book or a single Chapter like it for Eloquence and Instruction; which his Disciples take for granted, and therefore conclude that it could come from none but God.

And it is allowed that the Alchoran, as to the Style and Language, is the Standard of Elegance in the *Arabian* Tongue; and further, that *Mahomet* was as illiterate as his Followers give out, and could not so much as write or read, and this it seems was not any particular Defect in him, but the Tribe which he was of despised all manner of Literature; and when *Mahomet* first declared himself a Prophet, there was scarce a Man in *Mecca* who could either write or read; and for this Reason the Men of *Mecca* were call'd the Illiterate, in Opposition to the People of *Medina*, who being composed of *Jews* and *Christians*, could all write and read; and were from thence call'd the People of the Book, or Book learn'd People, and from them several of *Mahomet's* Followers when they came to *Medina* learnt to write and read; but *Osman* proving to be the greatest Proficient, was on that Account advanc'd to be *Mahomet's* Secretary. For want of Paper, *Mahomet* was  
at

at first oblig'd to make use of the Plate Bone of a Shoulder of Mutton, or of a Camel, to write on, which were antiently used by other Tribes of the *Arabs* for the same Purpose; and their Books in which their Poems and other Works were written, were only so many Plate Bones tied together on a String.

The *Alchoran* therefore being written in so elegant a Stile, and *Mahomet* the supposed Author of it being acknowledged to be so very illiterate, it is evident he must have some able Assistants, notwithstanding his bigotted Disciples absolutely deny he had any Foreign help. It is no less evident, that those who compos'd it must have a tolerable Knowledge both of the *Jewish* and *Christian* Religion, from whence the greatest part was apparently taken; but as it was *Mahomet's* Business to conceal this part of the Contrivance, it seems very uncertain what particular Persons were his fellow Labourers, nor is it very material to discover; some indeed pretend to give us their very Names, and assure us, that *Sergius* a Monk who fled from his Monastery for some Misdemeanor was one of them, and *Abdia Ben Salon*, a *Persian Jew*, another; but they bring but slender Proofs to maintain their Assertions.

There have been also a great many ridiculous Stories related concerning *Mahomet's* preaching and publishing his *Alchoran*, for which there is no manner of Foundation; As that he taught a Bull to bring him the *Alchoran* on his Horns into a publick Assembly, as if it had been sent him this way directly from God. That he taught Pidgeons to come to his Ears, from whence he insinuated that the Holy Spirit convers'd with

with him ; which with abundance of other Stories of the same Nature have been Father'd upon him without any colour, and are now look'd upon as idle Tales ; tho' some very great Men in the Learned World formerly gave in to them.

In the eighth Year of *Mahomet's* pretended Apostleship, his Party was observ'd to be so considerable, that the Government of *Mecca* prohibited all People to join him, or have any Correspondence with him ; however, as long as *Abu Taleb*, *Mahomet's* Uncle, lived, he screen'd his Nephew and his Followers from any further Prosecution ; but he dying about two Years after, *Mahomet's* Doctrine was so discountenanced, that many of his Followers left him, looking upon his Cause to be desperate.

*Cadigba*, *Mahomet's* first Wife dying about this time, he marry'd two others, namely, *Ayesha* the Daughter of *Abubeker*, and *Sewda* the Daughter of *Zama* ; and not long after *Haphsa* the Daughter of *Omar*, being of three very considerable Families in *Mecca*, where-by he hop'd to strengthen his Interest. In his twelfth Year he pretended he was carry'd up to Heaven by the Angel *Gabriel* : That as he was in Bed one Night with his beloved Wife *Ayesha*, he heard a knocking at his Door, and upon the opening it, found the Angel with seventy Pair of Wings expanded, whiter than Snow, and clearer than Chrystal, who mounting him upon the Beast *Alborack*, not so big as a Mule, in the twinkling of an Eye carried him to *Jerusalem*, and from thence by a Ladder of Light, (leaving his Beast there) he ascended to Heaven, and from one Heaven to another till he came to the Throne

*Mahomet's*  
Wives.

His Jour-  
ney to  
Heaven.



Throne of God in the seventh or highest Heaven. But for the Particulars I refer the Reader to the *Alchoran* and Dr. *Prideaux*, and only observe with what stuff he entertained his Credulous Disciples: He tells them, that the seven Heavens are five hundred Years Journey distant from each other, and that in one of them he saw an Angel of so prodigious a size, that it was seventy thousand Days Journey between his Eyes, according to our way of Travelling. But here Dr. *Prideaux* observes he was out in his Mathematicks, for the distance between a Man's Eyes being in Proportion to his height, but as one to seventy two, at this rate the height of the Angel must have been near fourteen thousand Years Journey, which is four times as much as the height of all his Heavens put together. This Journey of *Mahomet's* to Heaven, he tells us, was perform'd in the tenth part of a Night; but when he came to relate it to the People the next Morning, it was receiv'd, as it deserv'd, with a general Laugh, and many of his Disciples were about to leave him, when *Abubeker* coming in and professing his Belief of the whole, gave them a better Opinion of it; for which extraordinary Service he acquir'd the Title of *Affadick* or the Just: And this Fiction is now as firmly believed by the *Mahometans* as any other Article of their Faith; only it seems, it was once disputed whether this was a Vision or a real Journey; but their Doctors have at length resolv'd it to be a real Journey.

And however extravagant this Story might appear, *Mahomet*, it seems, gain'd a very great Advantage from it; for after this came  
once

once to be believ'd, all his Sayings pass'd for Sacred Truths brought down from Heaven; and every Word which dropp'd from him, and every Action relating to his Religion were carefully observ'd; and being reduc'd to Writing, after his Death, make up those Volumes of Traditions, which the *Mahometans* call the *Sonnab*, of which they make the same use as the *Jews* did of their Oral Law, which they say they receiv'd from *Moses*. And as the *Jews* had their Books in which their Oral Law was recited, explain'd and digested under several Heads and Chapters by many different Authors, so are there great numbers of Books among the *Mahometans* concerning their *Sonnab*, in which all the Acts and Sayings of *Mahomet* relating to his Religion, are Recorded and Commented upon; which Books make up the whole of their Theology, as well Speculative as Practical. But to return to our History.

*Mahomet* proceeded to send his Disciples to some other Towns in *Arabia*, to propagate his New Doctrine; but they were receiv'd no where so well as at *Medina*, then call'd *Yathrib*, which was inhabited partly by *Jews*, and partly by *Christians*, who Persecuting one another with great Violence, one of the contending Parties, to strengthen themselves, fell in with *Mahomet*; and it is generally supposed to be the *Christians*, from the good usage the Professors of Christianity at first met with from *Mahomet*, and his barbarous Treatment of the *Jews*. In the thirteenth Year of his pretended Mission, there came seventy three Men and two Women from *Medina* to *Mahomet* at *Mecca*, and embrac'd his New Religion, out of whom

The People of  
*Medina*  
adhere to  
him.

he chose twelve Apostles, whom he instructed and sent back to *Medina* to propagate his Doctrine, in which they had such success, that they soon brought over a Majority of the Inhabitants. At the same time *Mahomet* and his Followers at *Mecca* were look'd upon with a very Jealous Eye by the Government there; and a Design was actually laid to have surpriz'd and cut him off, but he receiving timely intelligence of it, fled from thence with his Disciples, and came safe to *Yatbrib* or *Medina*, notwithstanding several Parties were sent out to intercept him. It was on the 12th Day of the Month *Rabia* 1. which Answers to our 24th of *September*, when *Mahomet* came to *Yatbrib*, and was receiv'd with loud Acclamations by the Party which invited him thither: He lodg'd first in the House of *Chalid Abu Job*, one of his Disciples; but he afterwards built him an House, wherein he resided as long as he liv'd: And the Town which had formerly been call'd *Yatbrib*, was, from his Residence in it, called *Medina Tal Nabi*, or the City of the Prophet.

The Hegira. *Medina*, the *Hegira*, which is the *Aera* of the *Mahometans*, begins its Computation, and was first appointed by *Omar*, the third Sovereign of the *Saracens*. *Hegira*, it seems, in the *Arabick* Language, signifies a Flight, and *Mahomet's* Flight from *Mecca* being on the sixteenth Day of *July*, in the Year of our Lord six hundred twenty two, from that Occurrence the *Mahometans* compute their time, as the *Christians* do from the Incarnation of our Saviour.

Of the  
*Arabians*  
Year.

The *Arabians*, before *Mahomet* as well as since, computed their Year by Lunary Months, but then by intercalating seven Months



Months in nineteen Years, as the *Jews* do; they reduced them to Solary Years, and consequently had their Months fixed to the Season of the Year; but this being disused about the Time of *Mahomet's* appearing in the World, their Year hath ever since been strictly Lunary, consisting of three hundred fifty four Days, eight Hours, and forty eight Minutes; which odd Hours and Minutes, in thirty Years, making eleven Days exactly, they intercalate a Day on the 2d, 5th, 7th, 10th, 13th, 15th, 18th, 21st, 24th, 26th, and 29th Years of this Period: so that their Year in those Years of this Period, consists of three hundred fifty five Days, by reason of the intercalated Day, which they then add to the last Month in the Year: so that according to this Account, the *Mahometan* Year falling eleven Days short of the Solary, it comes to pass that the Beginning of the Year of the *Hegira* is unfixed and ambulatory, the succeeding Year always beginning eleven Days sooner than the former; so that sometimes their Year begins in Summer, sometimes in Winter, and at others in Autumn; and within the Space of thirty three Years, through all the different Seasons of the Year, till it comes about and begins again at the Solary Year, although not exactly on the same Day. *Dean Prideaux Life of Mahomet* P. 66.

The *Arabians* have twelve Months, as we have, the first of which hath thirty Days, and the second twenty nine, and so alternatively to the End of the Year; only in the intercalary Years, the Month *Dulhaga* hath thirty Days, because of the Day added; but in all other Years but twenty nine. Howe-



ver, the *Mahometans* of *Persia*, has as been observed already, have another *Era*, called the *Era* of *Yesdegerd*, from a King they had of that Name, and compute in all civil Matters, by Solary Years of three hundred sixty five Days to the Year, without any Interpolation, as do most of the Astronomers also in the East. This *Era* hath its Beginning ten Years after the *Hegira*, not from the Death of *Yesdegerd*, as some relate, but from his Advancement to the Throne of *Persia*.

Four  
good  
Women  
only.

*Mahomet* having fixed himself at *Medina*, married his Daughter *Fatima* to his Cousin *Haly*. This was the only Child living of six, which he had by his Wife *Cadigha*, and indeed the only one that surviv'd him, notwithstanding the many Wives he took, and from her all those derive their Pedigree, who are of the Family of *Mahomet*. The Impostor used to reckon her the most perfect of Women; for he held, it seems, that there never were but four good Women in the World, and those were *Asiah* the Wife of *Pbaraoh*, the *Virgin Mary*, *Cadigha* his own Wife, who made his Fortune, and his Daughter *Fatima* above mentioned.

*Mahomet* being now Master of a considerable Town, and having a Body of Troops under his Command, begun to pull off the Mask; and instead of using Arguments to bring over the People to be of his Opinion, he made it Capital for any Man to dispute the Truth of his Doctrine, commanding all his Disciples to arm themselves and fight for it, rather than dispute about it, and that they should spare no Man who did not embrace it, or submit to pay him Tribute for being indulged in their Infidelity: And ac-

cordingly in most *Mahometan* Countries to this Day, the Inhabitants who are of a different Perswasion pay a certain Duty purely on that Account. His first Enterprizes looked more like so many Robberies than Warlike Expeditions, for he attacked only some Caravans of Merchants who traded between *Mecca* and *Syria*, in which Engagements too he was sometimes defeated, tho' at others he carried off a considerable Booty, surprizing them at a Disadvantage; however, by this means, he mightily enriched his Warlike Disciples, and brought over abundance of thievish *Arabs* to his Party, in expectation of glorious Plunder under so sanctified a Leader, who demominated the most notorious Robberies, the fighting *the Cause of God*.

In the second Year of the *Hegira*, A. D. 623, the Impostor altered the *Kebla*, or the Place towards which his Followers should direct their Devotions; he had before commanded his Disciples to pray with their Faces towards *Jerusalem*, which he stiled the *Holy City* and the *City of the Prophets*, and intended to have ordered his Pilgrimages thither; but observing the mighty Veneration which his Followers still retained for the Temple of *Mecca*, which had for some Ages been the chief Place of the Idolatrous Worship of the *Arabians*, he changed his former Determination, and ordered his Disciples to turn their Faces towards *Mecca* when they prayed. And what induced him the more to make this Alteration, was, the irreconcilable Hatred which he began now to entertain towards the *Jews*, and to distinguish his Followers from them. *Mahomet* ordered also their Pilgrimages

grimaces to be made to the Temple of *Mecca* as formerly, and many of their absurd Rites to be retained, which were used in the Idolatrous Times, for these being things which the *Arabians* had a high Veneration for, by introducing them into his New Religion, it was the easier submitted to : and it is observ'd to be one of *Mahomet's* Masterpieces, so to model his Religion, as to make it most agreeable to the Humours and Interest of his Followers.

He de-  
feats the  
Jewish A-  
rabs.

In the third Year of the *Hegira*, A. D. 624, the Impostor made War upon some Tribes of the *Arabs* which were of the *Jewish* Religion, and having defeated them, and made many of them Prisoners, sold them for Slaves, and divided their Effects among his Followers : but was himself defeated near *Medina*, by *Abu Sophian*, who commanded the Troops of *Mecca*, and reduced again to a very low Ebb. But when the People began to make his ill Success an Argument that he was no Prophet, and some were ready to mutiny on account of their Friends and Relations who were lost in that Battle, to silence the first, he told them that his Defeat was occasioned by the Sins of some in his Army, and for this Reason God permitted him to be beaten. And to the rest, who were concerned for their Relations, he told them that their Fate was inevitable, and that if they had remained at home in their Houses, they must have died when they did, the Period of every Man's Life being predestinated and determined by God, beyond which time it could not be prolonged : But however, as they died fighting for the Faith, they had obtained the Crown of Martyrdom, and were now alive with

His Doc-  
trine of  
Predesti-  
nation.



with God in Paradise in a State of everlasting Bliss, which was infinitely to be preferred before this Life, and all the Satisfaction the World afforded. And these Doctrines he found so strengthened the Courage and Resolution of his Disciples, that he did not fail to inculcate them ever afterwards.

The next Year his Generals obtained a Victory over another Tribe of *Jewish Arabs*, and put them every Man to the Sword: but his Officers, it seems, in one of these Expeditions, being heated with Liquor and deeply engaged in Play, fell out among themselves, and had very near ruined his Affairs; and therefore, for preventing the like Mistakes, 'tis said, he prohibited the Use of Wine and all Games of Chance for the future; and in his fifth Chapter of the Alchoran we find these Words, *The Devil endeavours to sow Dissention and Hatred amongst you through Wine and Games of Chance, to divert you from remembering God and praying to him, abandon therefore Wine and Games of Chance.*

The Reason of his prohibiting Wine and Gaming.

His Native City of *Mecca* were still resolved to ruin the Impostor, foreseeing that if they did not subdue him, he would infallibly sooner or later reduce them: They enter'd into a Confederacy therefore with some Tribes of the *Jewish Arabs*; and having assembled an army of ten thousand Men, advanc'd in search of the Impostor; but he not finding himself in a Condition to give them Battle, thought fit to intrench, and was in a manner Besieged by them in his Camp; but while the Armies lay so near each other, he found means to corrupt some of the Enemies Officers, who advis'd the Retreat of their Army; and by this means he escap'd out of their



their Hands; and having encreased his Forces, resolv'd to return the Visit to his Friends at *Mecca*; and a Battle was fought between them near *Judda*, in which no great Advantage being obtain'd on either side, a Truce was concluded, whereby it was agreed, that all who were Friends to *Mahomet* in *Mecca* should have the Liberty of joining him, and those in his Army who desired it might return to their Houses at *Mecca*; and that *Mahomet*, or any of his Adherents might have Liberty to come into *Mecca* without Arms, and remain there for three Days.

*Mahomet*  
proclaim-  
ed King.

*Mahomet* at his return to *Medina*, looking upon his Authority to be pretty well establish'd, caused his Army to proclaim him King under a Tree near that City, in the sixth Year of the *Hegira*, A. D. 627. He retain'd however the Office of Chief Priest of his Religion; and transmitted both the Regal and Priestly Functions to his Successors the *Caliphs*; so that like the *Jewish* Princes of the Race of the *Macchabees*, they were both Chief Priests and Kings of their People at the same time; both which Offices they continued to exercise till about the 325th Year of the *Hegira*, when the Governors of the several Provinces of the Empire assum'd the Regal Authority, and left the *Caliph* nothing but the Priesthood. They paid some Deference indeed to the *Caliph*, as to a Sacred Person, and suffer'd him to be pray'd for in the Mosques, even before themselves, as if they had still been no more than his Lieutenants; yet as to Civil Affairs they renounc'd all Obedience to him, and the Prince who commanded in *Babylon* where the *Caliph* resided, frequently deposed him, and set up another

another in his stead, if he found him in a different Interest; till at length the *Tartars* over-run the whole Empire, and put an end to the very Name, as well as to the Authority of the *Caliphs*: And the *Mahometan* Princes have ever since constituted a Pontiff in their several Dominions, in the room of the *Caliph*, who in *Persia* is call'd the *Sedre*, and in *Turky* the *Mufti*; but they meddle only in Spiritual Matters, and in these are often oblig'd to act according to the Caprice of their respective Princes, and may properly enough be stil'd Tools of the State; as indeed the Priests of a much better Religion too often are. But to return to our History, *Mahomet* having erected a Mosque at *Medina*, where he us'd to Officiate himself, praying and preaching to the People as he lean'd upon the Stump of a Palm-Tree, being now advanc'd to the Regal Dignity, he did not think this Accommodation suitable to his Grandeur, and therefore by the Advice of one of his Wives, he erected a Pulpit with a Seat in it, from whence he afterwards harangued the Audience; whereupon there goes a Tradition among the *Mahometans*, that the forsaken Beam or Stump he us'd to lean on Groand, that she was no longer thought Worthy to sustain the Weight of the Impostor.

*Mahomet* continued to make War upon the *Jewish Arabs*, and having taken the City of *Chaibar* from them, was at Supper in the House of one of the principal Inhabitants, when one of his Captains suddenly dropp'd down dead, being poyson'd by a Shoulder of Mutton, which a Daughter of the Family had prepar'd for *Mahomet* himself, and he had

just begun to tast of it, and taken so much that he was never well afterwards, tho' he did not die till three Years after : And of this Accident some People have made a Miracle ; telling us, that the Shoulder of Mutton spoke, and inform'd *Mahomet* of its being poyson'd.

*Mahomet* having now an Army of ten thousand Men under his Command, march'd again towards *Mecca*, and surpriz'd the City, pretending that the Inhabitants had broken the Truce he made with them : And having cut off those who most zealously oppos'd him, the rest were content to submit to his Government and Religion : Whereupon he broke down the Images he found in the *Caaba*, and consecrated that Temple a-new to his own Religion, determining to make it still the chief Place of Worship, and to enjoin all his Followers to resort thither once in their Lives. The Images of most note he found in this Temple, were those of *Abraham* and *Ismael* ; but there were a Multitude of others both within and without, which the *Arabians* Worship'd as Mediators and Intercessors for them with the supreme God ; for the *Arabians* always held that there was but one only God, the Creator and Governor of all Things, whom they call'd *Allah Tael*, or God of Gods ; the rest being subordinate Deities, and improperly call'd Gods, whose Mediation they only made use of, as thinking themselves unworthy to approach the Deity directly. This was the Reason of their placing the Images of Holy Men in their Temples, and directing their Worship to them ; but *Mahomet* totally abolish'd the Practice at

*Mecca*



*Mecca* in eighth Year of the *Hegira*, A. D. 629.

*Mahomet's* Success, but more the Alteration *Mahomet* reduces great part of *Arabia* of their Religion, united the *Pagan* Tribes of the *Arabians* against him, and assembling their Forces, they gave him Battle, and drove him under the Walls of *Mecca*; but in a second Battle he defeated them, and compell'd them to embrace his Religion, destroying their Images wherever he came; and did not only reduce most part of *Arabia* under his Power, but some Towns of *Syria*, then under the Dominion of the *Greek* Emperor. In the Year 631. being the 10th of the *Hegira*, *Mahomet* undertook a Pilgrimage to *Mecca*, entering that City on the tenth Day of the Month *Dulbaga*, being the great Day of their Solemnity, where a vast concourse of People resorted to him from all Parts of *Arabia*, whom he instructed in his new Law; and then return'd to *Medina*, when he found himself to be but in an ill State of Health, occasion'd by the Poyson he had taken three Years before. Being delirious in his Sickness, he call'd for Pen Ink and Paper, telling his People he would leave them such Instructions as should preserve them from Error after his Death; but those who were about him being sensible of his Condition, put it off; and nothing was done in it, which many of the *Mahometans* seem to bewail: During his Sickness he complain'd much of the Bir he had taken at *Caibar*, telling those that visited him, that he felt the Torments of it in his Body ever since; that at times it brought upon him very dolrous Pains, that now his Heart Strings were about to break, His and soon after he expired in great Torment. Death.



Upon his Death there was some Confusion among his Followers, for many of them apprehended he could not die, or at least that he would revive again, and went to the Door of the House where the Corps lay, Crying *do not bury him, for the Apostle of God is not Dead.* Omar was of this Opinion, it seems, and drawing his Sword, swore, that if any one should say *Mahomet* was Dead, he would cut him in pieces. But *Abubeker*, who seems by his Address on several Occasions to be the best qualified to succeed the Impostor, came in and demanded whether they Worship'd *Mahomet* or the God of *Mahomet* ? If you Worship the God of *Mahomet*, says he, He is Immortal and Lives for ever : But as to *Mahomet*, he is certainly Dead. And cited several Passages in the *Alchoran* proving he must die like other Men. Whereupon Omar and his Party were satisfied. But there still arose another Dispute about the Place of his Burial ; those who fled with him from *Mecca*, insisting that he should be buried there ; and those of *Medina* would have him interr'd in their City. A Third Party were for having him carry'd to *Jerusalem*, and buried among the Prophets there. But in this Particular they were governed also by *Abubeker*, who acquainted them that he had heard the Prophet himself say, that a Prophet ought to be buried in the Place where he dy'd : And thereupon commanded a Grave to be made directly under his Bed, and buried him there, where his Ashes still remain, without Iron or Loadstones to hang him in the Air, as has been frequently reported ; but over the Grave a little Chappel or Tower was built, which stands at one of the Corners of the great

great Mosque in the City of *Medina*, which was founded by *Mahomet* himself; and hither some *Mahometans* come in Devotion when they are upon their Pilgrimage to *Mecca*; but their Religion does not require it.

*Mahomet* was just sixty three Years old on the Day he died, according to the *Arabian* Account, or sixty one according to ours. Of the three and twenty Years of his pretended Apostleship, he had spent thirteen at *Mecca*, and the last ten at *Medina*, in which time he laid the Foundation of the greatest Revolution that ever happened in the World; for within the compass of fourscore Years, his Successors extended their Dominion over more Kingdoms than the *Romans* did in eight hundred; and though it continued not in its Grandeur above three hundred Years, yet out of it have arisen several other Kingdoms and Empires, some of them the most potent now in the World, as those of the Grand Seignior, *Persia* and *India*.

This pretended Prophet is said to be of a good Stature and comely Aspect, and that he affected to resemble the Patriarch *Abraham*; he wanted neither Parts or Judgment, and well knew how to apply himself to the Passions and Affections of weak Men, and make every Accident serve the Ends of his Ambition. While his Wife *Cadigba* lived, it does not appear he took any other, but though he was fifty Years of Age at her Death, 'tis said, he afterwards multiplied Wives and Concubines apace; those that say he had fewest, give him fifteen Wives, and others reckon up one and twenty, of which five died before him, and six he divorced. *Aysha*, the Daughter of *Abubeker*, was his beloved Wife, her

*Mahomet's*  
Person  
and Accomplishments.

His  
Wives.

Virtue

Virtue being suspected, *Mahomet* was moved to part with her, but his Love would not suffer him, and he published the 24<sup>th</sup> Chapter of his *Alchoran*, 'tis said, to declare her Innocence. *Mahomet* marrying her very young, took care to have her well educated, especially in the Elegancy of the *Arabian* Language, and the Knowledge of their Antiquities, in which she proved a very great Proficient. She was always an inveterate Enemy to *Haly*, for making some Discoveries of her Gallantry, and prevented his being chosen *Caliph* upon the Death of the Impostor, although he had the fairest pretence to it; having marry'd *Mahomet's* only Daughter. She lived eight and forty Years after her Husband, and was in great Reputation with his Followers, who gave her the Title of Prophetess, and Mother of the Faithful; and in difficult Cases they had recourse to her, to know what the Impostor's Sense of them was; and her Answers were received as Oracles, and looked upon to be of better Authority than the Traditions they received from his other Disciples, whose Comments compose their *Sonnab*.

Next to *Ayesha*, *Haphsa* the Daughter of *O-mar* was most in favour with the Impostor; to her he trusted the Chest of his Apostleship, as has been observed already, where he laid up the original Papers of his pretended Revelations. *Zewda* was the least beloved of any of his Wives, and he was about to put her away; but upon her telling him she would be content to resign her Turn to *Ayesha*, he was content she should retain the Honour of being his Wife. *Zainab* he took from *Zeyd* his enfranchised Slave, whose Wife she was



was before; which giving great Offence to his Disciples, he composed a Chapter of his *Alchoran*, wherein he brings in God approving his Conduct in it: And the Girl, it seems, used to boast that his other Wives were given him by their Relations, but she was married to him by God himself, who dwells above the seven Heavens.

Besides his Wives, the Impostor had an Egyptian Concubine in his old Age, of whom he was extremely fond; with which his Wives *Haphsa* and *Ayesha* reproaching him, that a Prophet, so Holy a Man should prove false to their Bed, and pursue his inordinate Lusts at that advanced Age, he pretended a new Revelation to justify him in this Point, which may be found in the sixth Chapter of his *Alchoran*, wherein he introduces God giving Permission to *Mahomet* and his Followers to lye with their Female Slaves; which Law gave great Satisfaction to his Disciples, 'tis said, on the publishing of it, and is universally practised in *Mahometan* Countries to this Day; and the Children of such Slaves are as legitimate as those they have by their Wives.

His Concubine.

Many incredible Stories are related of the insatiable Lust of this Impostor, as that when he was between fifty and sixty Years of Age, he enjoyed all his Wives, being eleven in number, within the Space of an Hour, and that he had then the Strength of forty other Men in Venereal Encounters. But these and such like Relations coming through the Hands of his Enemies, who seem resolved to make him a Monster of a Man, few People give entire Credit to them. The taking more Wives than one had been long practised in

Stories of his insatiable Lust.



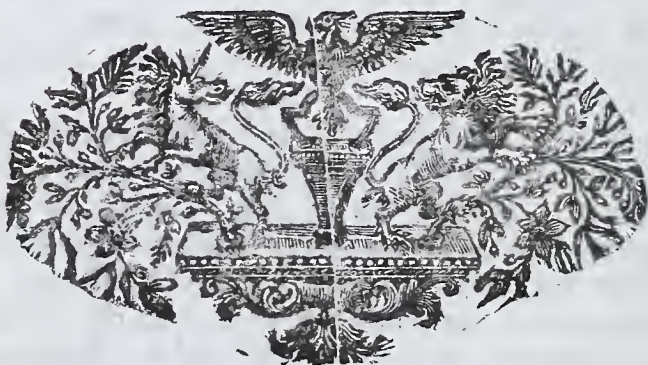
in *Arabia* before *Mahomet's* Time, and he only confirmed them in the Practice of it, and limited the Number to four. It is not to be supposed that the principal Men of his Country would have matched their Daughters to him in this Manner, if it had not been deemed a reputable Practice then amongst them; and though it must be acknowledged *Mahomet* was a very vile Impostor, yet 'tis highly probable that many things are laid to his Charge, for which there is little Foundation, especially where he is reported to have a Constitution so much unlike that of other Men, there the Credibility of the Relation may very well remain suspected. One thing he seems pretty equitable in, which is, that no Difference should be made by a Man in the Cloathing or Diet of his Wives, or the Duties of the Bed, and in case a Wife complains of any injustice done her in any of these Particulars, in a *Mohometan* Country, 'tis said, the Civil Magistrate will relieve her. He established also a Table of Degrees, within which he prohibited his Disciples to marry, as with their Mothers-in-Law, their Daughters and Sisters-in-Law, or with the Daughters of Women they had been too familiar with, or with the Wife of another Man; for though he himself had married the Wife of his Servant *Zayd*, he brings in God in the thirty third Chapter of the *Alchoran*, prohibiting him to take another Man's Wife for the future, how much soever he might be taken with her Beauty.

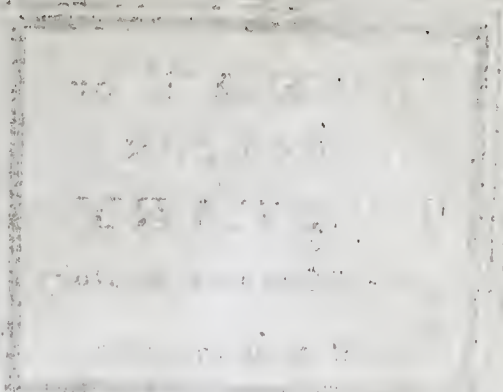
At the same time he was so Jealous of his Wives, that he fram'd a Chapter in the *Alchoran* to prohibit his Acquaintance to enter into Discourse with them, and forbids

bids his Wives to speak to any Man but with their Faces veil'd : He requir'd them also to remain in a State of Widowhood after his Death ; and prohibits his Followers to touch any of them. But whatever he propos'd to do, 'tis observ'd, he always brought in Heaven approving it, and fram'd some Chapter of his *Alchoran* to countenance the Thing ; most of them were calculated to Influence his Party and induce them to submit to his Designs : But by this means it happen'd that abundance of Irreconcilable Contradictions were slipp'd into the Book ; for the Impostor being oblig'd to alter his Injunctions as his Circumstances alter'd, this could not be avoided, and his Disciples don't scruple to own it ; but then they say, that the last Precept repeal'd the former, as it is in Human Laws ; and there are reckon'd up no less than an hundred and fifty Verses in the *Alchoran* which are thus revok'd.

Before I leave *Arabia*, I should take Notice of the Islands which lie upon the Coast ; but except those in the Gulph of *Persia*, which have been mentioned already, there are none very considerable. The Chief are, 1. *Socatara* or *Socatra*, which lies in the *Ethiopic* Ocean, in the Latitude of 12 Degrees 30 Minutes N. It is said to be Subject to the King of *Casseen* or *Caressen* in *Arabia Fælix*; one of whose Sons has sometimes the Government of it. *European* Shipping usually touch here, and furnish themselves with Water and Provisions ; but it seems the Island does not yield any thing valuable enough to tempt any *European* Nation to settle here. There are two or three other large Islands

which lie within the *Red Sea*, particularly *Ghale Fecca*, in the Latitude of 14 Degrees. *Camaran*, another Island in 15 Degrees; and *Dalacca*, in 16 Degrees odd Minutes, which are inhabited by the *Arabians*, who differ little in any respect from those on the Neighbouring Continent.







# GREAT or ASIATICK TARTARY.

Agreeable to Modern History

By H. Moll Geographer

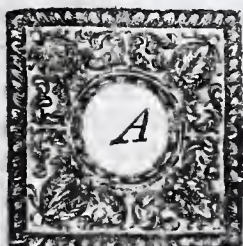
Page 227.







THE  
PRESENT STATE  
OF  
*Asiatick Tartary.*



*Asiatick Tartary*, part of the Ancient *Scythia*, is bounded by the Frozen Ocean on the North, the Eastern Ocean and the Land of *Jesso* on the East; by *China*, *India*, *Persia* and the *Caspian Sea* on the South; by the River *Oby*, and an Imaginary Line drawn from thence to the Mouth of the *Volga* on the West.

I shall take the Liberty of dividing *Asiatick Tartary* into North and South, and the North part again into *Chinesian Tartary* on the East, and *Muscovite Tartary* on the West; Southern *Tartary* may be thrown into four large Divisions, namely, *Mongul Tartary*, and *Thibet* on the East, and the *Calmucks* and *Usbeck Tartars* on the West. There are also the *Circassian Tartars*, and *Tartars of Astracan* which lie further West; but these I include in *Muscovite Tartary*, being for the most part Subject to that Crown. *Circassia* indeed lying to the West of the *Volga*, does not come

within the Bounds before laid down; but I find it however, frequently reckon'd part of *Asiatick Tartary*, and in that case we must draw our Line from the Oby to the Mouth of the *Don* or *Tanais*, on which the City of *Asof* stands.

*Muscovite  
Tartary.*

As to that part of *Asiatick Tartary* which belongs to the Empire of *China*, I have treated of it already. I proceed therefore to *Muscovite Tartary*, which is generally held to extend as far Eastwards as the River *Argun*, Longitude 105 from the Meridian of *London*; and the Western Boundary of it, if we reckon from the Mouth of the *Tanais*, lying in the 39th Degree of Longitude, *Muscovite Tartary* takes up no less than 64 Degrees of Longitude, which if we allow fifty Miles to a Deg. is three thousand two hundred Miles in length, and if we extend it from 45 Degrees of Latitude to 75, it takes up 30 Degrees of Lat. and consequently is eighteen hundred Miles in breadth, which with the *Muscovite Dominions* in *Europe* makes it a Country of the largest extent in the known World subject to one Prince; and as the Dominions are contiguous, were it proportionably populous and fruitful, might give the Neighbouring Princes of *Europe* and *Asia* some Uneasiness.

It seems needless to observe that the Air of this Country, which lies great part of it within or near the Arctick Circle, is for the most part excessive Cold, cover'd with Ice and Snow great part of the Year, and some of it scarce Habitable. The principal Rivers are 1. the *Wolga*, which rises very far Northward, and running towards the South, falls into the *Caspian Sea* near *Arstracan*.

2. The

2. The *Oby*, which rises in *Calmuck Tartary*, and runs Northward a Course of two thousand Miles and upwards, till it falls into the Gulph of *Mangasia*. 3. The *Jenisa* or *Jeniska*, which rises also in Southern *Tartary*, and running a Course of two thousand Miles to the Northward, falls also into the same Sea. 4. The *Lena*, which rises likewise in the South, and runs into the *Frozen Ocean*. And 5. The River *Argun*, which divides the *Muscovite* and *Chinese* Empires, and falls into the River *Yamur*, which runs directly Eastward, and discharges it self into the Sea of *Jesso*. The last River I shall mention, is *Faika*, which rises in *Siberia*, and running South West, falls into the *Caspian Sea*, about fifty Leagues to the Eastward of *Astracan*.

The Seas of that Part of *Asiatick Tartary* which belongs to *Muscovy*, are the *Frozen Ocean* and the Gulph of *Mangasia*, both which lie on the North of it. Besides these there are several great Lakes in the Country, the most remarkable whereof is the Lake of *Baikal*, some hundred Miles in Length, and between twenty and thirty broad, of clear fresh Water, into which the River *Selinga* empties it self.

I shall comprehend all that Part of *Muscovite Tartary*, which lies to the Eastward of the River *Oby*, and between that River and *Chinese Tartary*, under the general Name of *Siberia*, though the North West Part of it, I am sensible frequently goes by the Name of *Samoieda*, and the North East Part of it is called the Country of the *Ostiacks*.

*Siberia.*

The principle Towns I meet with in *Siberia*, are, 1. *Tobolski*, the Capital, situate near the Confluence of the Rivers *Tobol* and *Irtisch*, in the Latitude of fifty seven Degrees odd  
Chief Towns,  
Mi-



\* *A Verst* Minutes, being about two thousand \* *Wersts* is not 3 to the Eastward of *Moscow* : It stands on a high hill, and is defended by a strong Brick-Quarters of an English Mile. Wall, having a Monastery and several Churches belonging to it, which make a good Appearance a little distance from the Town. At the Foot of the Hill runs the River *Irtisch*, which has its Source to the Southward, in the Country of the *Calmucks* ; and along this River at the Foot of the Hill, stands a fine large Suburb inhabited by *Cossacks*. *Toboloski* is the Seat of an Arch-bishop, who is the Metropolitan of *Siberia*. Three *Wersts* below this City the *Tobol* falls into the *Irtisch*, and being join'd, take their Course to the Northward, till they fall into the *Oby*. About six hundred Miles to the Southward of *Toboloski* stands the City of *Tara*, upon the same River *Irtisch* ; it is but a small Town, and instead of other Fortifications, is surrounded only with a Pallisade. The next remarkable Town to *Tara* in the Road to *China*, is *Tomskoi*, about a thousand Miles, as near as I can compute, to the South East of *Tara*, between which two Places lies the great Desert of *Barbaba*. *Tomskoi* is situate on the River *Tom* (which falls into the Eastern Branch of the *Oby*) in the Latitude of 52 N. Long. 75 from the Meridian of *London*. From *Tomskoi* the Road to *China* lies North East, till we come to the Town *Jenseiska*, which lies upon the *Jenisa*, and takes its Name from that River, being in the Latitude of 57 Degrees North.

Between four and five hundred Miles, as near as I can compute, to the Eastward of *Jenseiska* lies the Town of *Bratskoy*, at the Confluence of the two Rivers *Angara* and *Ocea*, which

which after they are join'd, run Westward, and fall into the *Jenisa. Irkutskoy*, so call'd from the River *Irkut*, on which it stands, lies a little to the Southward of *Bratskoy*, and not far from the Lake of *Baikul*. Having crossed the said Lake, on the South Side of it lies the Town of *Kabonski*, near the Mouth of the River *Selinga*, which falls into it. And on the same River *Selinga*, to the Southward, lies the Town of *Udenskoy*, so called from the *Uda*, which at this Place joins its Streams with the *Selinga*. And about two Days Journey further Southward upon the River *Selinga*, lies the Town of *Silinginskoi*, being the last Town in the *Russian* Dominions towards *China*, and here is a Fort and Garrison, commanded by a *Russian* Governor. I shall take notice but of one Town more in *Muscovite Tartary*, and that is *Stara*, the ancient *Mangasea*, which lies upon the River *Tass*, Four Days Journey to the Southward of the Gulph of *Mangasea*, in the Country of the *Ostiacks*: It lies in the Lat. of 68 Degr. or thereabouts, and is a wretcd poor Place, consisting of a few Hills, and the Country so cold, that it would be difficult for any but the Natives to subsist there.

The North part of *Muscovite Tartary* being inhabited by the *Samoieds* and *Ostiacks*, I shall give the best Description I can meet with of this People from our Modern Travellers: They are, it seems, of a short squat make, particularly their Women, who have very small Feet; their Complexion Tawny, like those in hot Climates; it being observable, that extreme Heat and extreme Cold, in this and many other Instances, have just the same Effects: They have long little Eyes, high Cheek-

The *Samoieds*.

*Habits.*

Cheek-Bones, broad flatish Faces; and, in general, not very agreeable Countenances. Both Men and Women wear their Hair hanging at the full length, and there is little difference in this respect between them, except that the Women sometimes braid their Hair, and tie little bright pieces of Copper and slips of red Cloth at the ends of it. The Men have scarce any Beards, which makes it still more difficult to distinguish them from Women. They wear Fur Caps, with Waistcoats and Breeches of the same, and Buskins almost White; but the Women sometimes distinguish theirs by a Red Edging. They wear Coats of Rain-Deer-Skins over their Waistcoats, and in the Winter-time have an upper Coat of one piece of Fur, which covers all, and serves even for a Cap and Gloves, so that nothing can be seen but part of the Face; and they have Boots which come up to their Knees. The Thread they use is made of the Sinews of Animals.

*Houses.*

Their Houses are built with Poles and the Branches of Trees, and covered with Bark: They are almost in the Form of a Bee-hive, and have a Hole in the Top to let out the Smoak, for the whole House is but one Room, with a Hearth in the Middle, round which they sit or lie upon Rain-Deer-Skins, their only Furniture, except the Horse-Flesh, and other Carrion, which hangs round the Huts; for they seldom eat it while it is Sweet, which makes their Habitations insupportable to any but themselves; and 'tis said, the Fumes that arise from their own unsavory Hides, are almost as disagreeable as those which proceed from the Carrion, their Diet. They eat the Flesh of Horses, Oxen,



Oxen, Deer, Sheep, and Fish indifferently ; but think it has the best Gust when it begins to be a little touch'd, and prefer the Entrails of an Animal to any other part of it ; using neither Bread, Rice or Salt at their Meals.

The *Samoieds* travel in Sleds drawn by Carriages a Pair of Rain-Deer or Dogs. The Sleds are

about eight Foot long, and three or four broad, and turn up before like Scates ; the Driver sits cross Legg'd with a Staff in his Hand, with which he Pushes and drives the Rain-Deer. They cross the Frozen Rivers, Ice and Snow in these Sleds ; and the Rain-Deer run with greater Swiftneſs than a Horſe, holding up their Heads ſo high that their Horns touch their Backs : They never Sweat, but when they are weary, put out their Tongues and pant like Dogs. They are much like Stags, but ſtronger, and have Shorter Legs : Their Colour is pretty near White, and ſome of them Grey, with a kind of Black Hoof ; they caſt their Horns every Spring, and generally live eight or nine Years. The *Samoieds* ſet Nets for thoſe that are Wild, and Hunt them in Winter, being Shod with Wooden Scates, with which they run even over Hills with incredible Swiftneſs upon the Snow ; and having a kind of Shovel in their Hands faſten'd to a long Staff, with this they throw Snow at the Rain-Deer to Force them into the Places where they have ſet their Nets. The Food of theſe Beaſts, is a kind of White Moſs which grows in Marſhy Grounds ; and they will dig thro' the Snow if it lye a Fathom deep to come at it : The Tame ones eat Graſs or Hay.

Rain-Deer,

The principal Water Game which the *Samoieds* uſe, is the Hunting of Sea-Dogs,



which in *March* and *April* Couple upon the Ice. Here the *Samoieds* watch them, being dress'd more like Brutes than Men: They venture upon the Ice sometimes half a League from the Shore, with a large Hook and Line in their Hands, creeping upon their Bellies, and when they come within distance, throw their Hooks, and the Sea-Dog attempting to get away, most commonly fastens himself upon it. They extract an Oil from them, eat the Flesh, and with the Skin Cloath themselves; but the Sea-Dog sometimes jumps into the Sea with such a Force, that he pulls the Poor Fisherman in after him, the Rope being fasten'd to his Middle. They take Rain-Deer also sometimes by cloathing themselves with the Skin of that Beast, and creeping among the Tame Deer till they are within reach of the Wild, and then kill them with their Darts.

Marria-  
ges.

They purchase their Wives of their Relations for three or four Rain-Deer, and take as many as they please, returning them again to their Friends if they don't like them; and their loss is only the Rain-Deer they gave for them. And in some Parts of the Country they take the Liberty of selling their Wives for Slaves when they are offended with them. They bury their Dead in the Cloaths they wore when alive, hanging by them on the next Tree their Bows, Quivers, Hatchets and other Utensils.

Their  
Religion.

A Gentleman who lately Travell'd in this Country acquaints us, that examining one of the *Samoieds* about their Religion, he answer'd, That they believ'd there was a  
Heaven

Heaven and a God, whom they stil'd *Heyba*. That they were convinc'd nothing could be greater and more powerful than God; and that all Things depended on him; That we had one common Father, and that good Men would go to Paradise. But notwithstanding this, they worship'd the Sun, Moon and Planets, together with several kinds of Beasts and Birds, from whom they hop'd to receive some Benefits. Images they also worship'd in human Shape; but so very ill Carv'd and Dress'd, that it was difficult to discover what they represented. They have Priests among them, who pretend to the Magick Art, and to foretell future Events: These they consult upon all Occasions, as whether they shall recover of a fit of Sickness; what success they shall have in their Hunting, Fishing, &c. When they come to enquire any thing of him, he works himself up into a kind of Fit, and in this Condition delivers his Oracles; from whence some will have it, that he is possessed by the Devil at these times: They give us also abundance of Instances of the Tyranny of Wicked Spirits among those poor Northern People, which possibly when we come to be better acquainted with them, may appear to have as little Foundation as some other Tales of the like Nature.

I come now to speak of the *Ostiacks*, whom I look upon to be a People very little if at all different from the *Samoieds*: Some Travellers make them to inhabit the very same Country, but generally the *Samoieds* are deem'd those People who inhabit that Part of *Muscovite Tartary* which lies towards the

The *Osti-*  
*acks*

Their  
Situation

West, in and next to *Europe*; and the *Ostiacks* the North East Part of *Muscovite Tartary*, nearest to the *Chinesian Tartary*, of whom a late Writer gives the following Account. You will meet with this People, says he, three Days Journey beyond *Tobolski*, the Capital City of *Siberia*: They extend along the River *Irtis* to the Place where it falls into the *Oby*, from thence you will find them extending themselves to the Northward along the Banks of the *Oby* and *Jenesa*, till they fall into the *Guba* or Gulph of *Mangasea*, and from the *Guba* to the Straits of *Waigats*, inhabiting on the Banks of the many Rivers which fall into the *Oby* and *Jenesa*.

*Nova  
Zemla.*

On the North side of the Straits of *Waigats* and the Gulph of *Mangasea*, lies *Nova Zemla*, or the New Land, which the *Dutch* call the Island of *Waigats*: Hither the *Ostiacks* and *Samoieds* frequently venture to go over high Rocks of Ice to Hunt Elks and Rain Deer, carefully observing the Wind, which they guess at the Alteration of by certain Signs; for if the North Wind sets in, there is no enduring the open Country; if they can't escape to some Cave and shelter themselves till it is over, they certainly perish. From whence we may very well conclude there are no constant Inhabitants there, tho' some pretend to have seen them. The Water that flows from the Mouth of the *Oby* into the Gulph of *Mangasea* immediately congeals, making Mountains of Ice, which 'tis thought never melt either Winter or Summer, tho' sometimes the Wind rushing thro' the Straits of *Waigats* breaks the Ice and puts that Sea in Motion. The Wind blowing for the most part from *Nova Zemla*,  
makes



makes the Air in the Country of the *Ostiacks* so excessive Cold, that in the Latitude of 60 there are no manner of Fruit Trees, nor will the Land bear any Grain whatever; and yet in some other Parts of *Muscovy*, and in *Sweden*, in the same Latitude, the Country is tolerably Fruitful. The Reason of which difference is suppos'd to be, because the Sea lies nearer to those Parts of *Sweden* and *Muscovy*, from whence the Winds blow much warmer than they do from *Nova Zemla*, where they come over a vast tract of Frozen Land which lie so far North, that no Ships have ever yet gone beyond it, and may extend even to the Pole it self for ought we can discover.

The Lives of the *Ostiacks* are taken up (says a *Swedish* Officer who was a Prisoner amongst them) in hunting, fishing, handling the Bow and killing Deer and Wild Beasts. In Summer they take and dry the Fish, which serves them in the Winter; and when that Season comes on, they go into the Woods with their Bows, Dogs and Nets, killing Sables, Foxes and Ermins, Bears, Elks, Rain-Deer, Martens, &c. and of these Skins the Empress has a certain Share by Way of Duty, the rest are sold to the *Russian* Governors at a stated Price, and sometimes they are permitted to dispose of them to private Persons.

*Ostiacks*  
their  
Manner  
of Life.

Their Diet is chiefly Fish, Venison, Wild Fowl and Roots, for they have neither Rice nor Bread. Their Drink is for the most part fair Water, and sometimes the Blood of a Rain-Deer, or of any other Beast they take; and, 'tis said, they can dispence with a Draught of Train-Oil. Tobacco they are immo-



immoderately fond of, but instead of blowing the Smoak out of their Mouths, they hold a little Water in their Mouths with which they swallow the Smoak down; which so intoxicates them that they soon lose their Senses, and throw up the Phlegm: This they will repeat several times in a Day, and is thought to be as wholesome as Physick, to an *Ostiack* Constitution.

Houses  
and Fur-  
niture.

Their Houses are much like those of the *Samoieds*, already described; I shall only add here, that in Winter they set up their Huts in Woods and Forrests where there are the greatest plenty of Wild Beasts and Game; they dig deep in the Ground to secure themselves from the Cold, laying a Roof of Bark or Rushes over their Huts, which are covered with Snow in the hard Season: In the Summer they build above Ground on the Banks of Rivers, for the Conveniency of fishing; and make no difficulty in forsaking their Habitations and removing from Place to Place, the Materials of their Houses consisting of little more than some Green Poles and the Bark of Trees, with the Skins of Wild Beasts for their Furniture.

Religion  
of the *O-*  
*Biacks*.

As to the Religion of the *Ostiacks*, I don't find it differs much from that of the *Samoieds*, except that they have some little Brazen Idols, tolerably well cast, which, 'tis supposed, they had from their Neighbours the *Chinese*, and represent Men and Animals: The rest are as ill made as the Images of the *Samoieds*, every Man being his own Graver. They place them on the Tops of Hills or in Groves, and in the pleasantest Places  
theirs

their Country affords. They have no set times for performing Divine Service, but apply to their Gods for Success in all their Undertakings. They have no particular Sort of Men to exercise the Priestly Office, but any one when he grows into Years, may devote himself to that Service, and the Masters and Heads of Families frequently perform that Office. If these People do not meet with the Success they have prayed for and expect from their Household Gods, 'tis said, they will beat and disgrace them by way of Revenge; and when their Passions are over, are at a great deal of Pains to reconcile their Wooden Deities again, by cleaning and new cloathing them. This is only to be understood of their ill shapen Household Gods, for as for the others, which they worship publickly, they have a greater Veneration.

In their Sacrifices they present the Beast before the Idol, and having bound it, the Priest puts up the Petitions of those who brought the Offering; then he lets fly an Arrow at it, and the People assist in the killing of the Sacrifice, after which it is drawn three times round the Idol, and the Blood being received in a consecrated Vessel, their Houses are sprinkled with it: They afterwards dress the Flesh and eat it, rejoicing and singing their Country Songs, which are some of them loose enough it seems. They besmear the Idol also with the Blood of the Sacrifice, and grease his Mouth with the Fat of it. What they can't eat they carry to their Families, and make Presents of it to their Neighbours; and they as often sacrifice

Their Sacrifices.

vice a Fish as a Beast. At the Conclusion of the Feast they shout and beat the Air in Honour of the Idol to whom they sacrifice, and to shew their Gratitude for his attending and accepting their Devotions; for they imagine that the Saint or Hero whom the Image represents, always attends when they bring their Sacrifices, and when the Solemnity is over returns to his Airy abode.

Marria-  
ges.

The *Ostiacks* contract for their Wives with their Relations, in the same manner the *Samoieds* do, and have the same Power of disposing of them: Upon the Birth of their Children, they give them the Name of the first Creature they meet or happen to see afterwards; and thus the Child frequently carries the Name of an Animal, and you hear a Man calling his Son perhaps *Sabatski*, or my little Dog. Others of them call their Children according to the order of their Birth, as the 3d, 4th, 5th, &c. And others again distinguish them by some Defects, as from their being *Lame*, *Purblind*, or the like.

Their  
Conver-  
sion to  
*Christi-  
an*ity  
endea-  
voured.

The late *Czar, Peter Alexowitz*, it seems, gave Directions to his Bishops and Clergy, to endeavour the Conversion of the *Ostiacks*; and *Father Philotheus*, Archbishop of *Tobolsk*, the Capital of *Siberia*, made some Progress in it, having baptized some thousands of the Natives; but I don't find they are much reform'd, they were influenced possibly more by the Power of their Masters the *Russians*, than by their Arguments; however, it is not improbable, but in time, the *Russians* will establish *Christianity* amongst them, such as they profess themselves, mixed with a Multitude of Barbarous Rites.



I proceed now to enquire into the Manners and Customs of the *Tartars*, who inhabit the Southern Parts of *Siberia*; and I find, that to the South-East of *Tobolski*, along the River *Irtis*, live some Hords of *Mahometan Tartars*, wealthy in Cattle, having vast Flocks and Herds, though there be not much Money among them. That they live chiefly upon dried Fish, Venison, and Barley-meal which they make into a Past, and eat in much the same Manner as the *Indians* do their Rice. They drink Mares Milk, as most of the *Tartars* do, and sometimes Tea, but mix it with Flower and Butter. At great Entertainments they usually dress a young Horse, which is their most delicious Food. Their Drink, called *Braga*, they make of Oatmeal and Spirits distilled from Mares Milk; with which they often get drunk and behave themselves very brutishly. Their Habit resembles that of the antient *Russians*, and the Women wear Rings in their Nostrils. They pay a Tribute to *Muscovy* of Sables, Foxskins and other Furs; but have notwithstanding Princes of their own.

Descripti-  
on of the  
*Tartars* in  
the way to  
*China*.

Beyond this People in the great Defart of *Barabinsk*, live certain Hords, called the *Barabinsk Tartars*, in the Winter, where they hunt for Sables; but in Summer, they remove to the Banks of their Rivers, and are busied in Fishing. They are *Pagans*, and live wretched Lives, more like Brutes than Men. They dig their Houses low in the Ground, covering their Roofs with Rushes or Skins, which stand about a Yard above the Surface of the Ground. In every one of them they have their *Shaitan* or Idol, being a small Piece of Wood, about half a Yard long,



long, carv'd in the Shape of a Man, and dress'd up with Rags. The Defart affording no other Water, they drink melted Snow, and eat dry'd Fish and Barley-meal, like their Neighbours. For a little Tobacco a Man may purchase any Thing they have; but they scarce know the Use of Money. Their Cloaths, Caps and Stockings, are made of Pieces of Fur patch'd together: And they pay Tribute likewise to the *Czar*.

Mines.  
Antiqui-  
ties.

At *Tomskoy*, to the Eastward of this Country in the Road to *China*, there are Plenty of Fish, Corn and other Provisions; and they have a particular Kind of Furs, which the *Russians* call *Telansky Bielky*, as white as Snow and larger than any other. The Neighbouring Mountains also yield Lead, Iron and Copper; and the *Swedish* Prisoners, in this Part of the Country relate, that Gold Dust has been found in several Places. Antient Tombs also have lately been discover'd, in which they find Images of Gold and Silver, Rings and Coin; from whence it is conjectured, that this Country was antiently inhabited by another Kind of People than it is at present. There are also some Chrystal-Rocks here, and Stones found not unlike our *Bristol* Stones in Brightness and Hardness.

*Kamsky*  
*Tartars*.

Beyond the River *Jenseiska*, in the Road to *China*, live the *Kamsky Tartars* in Huts covered with Bark, like some of those already described. They are *Pagans*, and their Food is Fish and Venison, which they eat raw as well as dress'd, and Roots serve them instead of Bread. More Easterly lye the *Bratsky Tartars*, a more substantial People, where a private Man is frequently Master of four or five hundred Horses, and a proportionable

*Bratsky*  
*Tartars*.

Num-

Number of other Cattle. They live chiefly on Venifon, but value Horfe Flefh much more. They drink Mares Milk, and diftil a ftrong Spirit from it, as they do in moft Parts of *Siberia*, *Tartary*, and *China*. They purchafe their Wives, as in fome other Parts of *Siberia*, with their Cattle, and give often a hundred Horfes, or Oxen, for a Virgin they admire, and fifteen or twenty Camels, befides Sheep. The Natives are very hofpitable, and will fometimes prefent Travellers with Sheep, as they pafs through their Country, referving only the Guts and Entrails to themfelves, which they look upon to be the moft delicious eating. They are *Pagans*, and worfhip an Idol made up of the Skins of BeafTs, which they hang up in their Huts. As for Temples, I hear of none in *Siberia* but what the *Ruffians* have lately built.

Both Men and Women are of a very Tawny Complexion, but better drefs'd than moft of their Neighbours. The Women particularly wear long plaited Gowns, and the Virgins diftinguifh themfelves by adorning their Hair with Brafs, and other glittering Toys.

The Government of *Ruffia* monopolize al- The *Cza-*  
moft all *Siberian* Commodities, under which *rina* mo-  
Denomination are comprehended not only nopolizes  
fuch Things as are of the Produce of *Siberia*, the Trade  
but whatever comes through that Country of *Siberia*.  
from *China*. The Produce of *Siberia* is princi-  
pally the Skins of *Siberian* Foxes, Sables,  
Hyenas, Ermins, Lynx's and other Furs:  
*Chinefe* Gold and Silks, and the Teeth of a  
Beaft called *Maman*, not unlike Elephants  
Teeth, being denominated alfo *Siberian* Com-  
modities, Search is made for thefe at all the

Prince  
Gagarin  
Governor of  
Siberia.

Passes on the Road. The *Wainwods* and Governors of Towns upon the least Suspicion will take to Pieces the very Sleds and Carriages to prevent Passengers carrying off any Gold Dust: But if a Pass be obtained from the Governor of *Siberia*, which is not very difficult to get, a Merchant may purchase almost any Thing. This Governor living at so great a Distance from Court, exercises almost Sovereign Authority. Prince *Gagarin*, the late Governor, being charged with several high Misdemeanors, was sent for to *Petersbrough* several Times in the Years 1715, 1716, and 1719, and was at length put to Death, 'tis said, by the late *Czar*, for some Arbitrary Proceedings.

Prince *Gagarin's* Government extended from the River *Oby* to the Frontiers of *China*, and he appointed all the Governors of Towns and Provinces beyond the Rivers *Janisa* and *Lena*, with whom he kept a constant Correspondence, and was early advised of every Occurrence in that large Tract of Ground, by means of the Sledges, which travel at a greater Rate than any Horse possibly can, and are drawn sometimes by two or four Deer or Dogs, and sometimes by Men with their Wooden-Skates.

During Prince *Gagarin's* Government, the late *Czar* sent Monsieur *Blucher*, a Gentleman experienced in Mineral Works, into *Siberia*, to give Directions about the Mines discovered there, who having spent eighteen Months in making his Observations, returned to *Petersbrough* with Prince *Gagarin*, to give the *Russian* Court an Account of that Expedition. He says he went directly to *Tobolsky*, the Capital of *Siberia*, and from thence travelling  
some



sometimes to the Right, sometimes to the Left, he proceeded some thousand \* Versts \* Verst further into *Siberia*, meeting with several Places where Copper and Silver Works might be establish'd, and the Boyars and Sub-Governors had set People to work in several Parts of the Country; but Things were so ill manag'd, that the Profits were not like to defray the Expences. Prince *Gagarin* nevertheless brought Gold Dust with him, of which Mr. *Blucher* made an Essay in the *Czar's* Presence, and one Pound Weight of it was found to yield fourteen Ounces of pure Gold; and the Prince acquainted his *Czarish* Majesty alone with the Place where it was found.

Upon the Defeat of the *Swedes* at the Battle of *Pultoway*, Anno 1709, about ten thousand *Swedish* Prisoners, including Officers, were sent into *Siberia*: There were no less than eight hundred Officers Prisoners in the City of *Tobolsky*. The common Soldiers, it seems, receiv'd Remittances from *Sweden* twice during their Captivity, which amounted to no more than three Crowns a Head, and the Officers receiv'd nothing; but were however very well us'd at first, till some of them who had leave to be absent on their Parol did not return, and others who had enter'd themselves in the *Russian* Service took an Opportunity to make their Escape: After this they began to be more strictly guarded, and were separated and dispers'd into remote Parts; and those who were Security for the Return of their Comrades were close confin'd. The *Swedish* Officers having no Means left for their Subsistence, were oblig'd to apply themselves to all manner



They introduce  
Mechanick Arts  
into *Siberia*.

ner of Mechanick Arts to get their Bread ; and it is surprizing to see how many Ways those unfortunate Gentlemen took to support themselves, and to what a Degree of Perfection they arriv'd in their respective Employments. There were amongst them Painters, Gold and Silver Smiths, Card-makers, Turners, Shoemakers and Taylors, and scarce any Trades, except those of Peruke-makers and Hatters were wanting : Some of them made Gold and Silver Tissue and Brocade, others apply'd themselves to Musick, and some of them who had fallen into a Way of Traffick, had Liberty to travel about the Country, the Passes being so well guarded that there was scarce any Possibility of their escaping to *Europe*. Some of them who could not attain to Handicraft-Trades, were forc'd upon the laborious Employments of cutting down Wood, and there were others who condescended to become Chair-Bottomers.

And  
Learning.

Those who had any Learning set up publick Schools, and taught not only the Children of the *Russians*, but those of their Fellow Prisoners, many of whom either had their Wives with them, or married *Russian* Women. For the great Towns of *Siberia* are inhabited chiefly by Colonies of *Russians* whom the *Czar* transplanted thither for the Security of his Dominions on that Side.

The *Swedish* Officers therefore in their Schools or Academies, taught Latin, High Dutch, French, Morality, Mathematicks, and several Manly Exercises ; and some of these Schools were grown into that Reputation, that, 'tis said, the Citizens of *Moscow* sent their Children into *Siberia* for Education ;  
and

and perhaps the *Czar* could not have taken a more effectual Method to civilize and improve his remote Dominions, than by banishing the *Swedish* Prisoners thither, who had amongst their Officers some of the politest Men in *Europe*, who upon the Fame of the King of *Sweden*'s Success had enter'd themselves in his Service. And it was very happy for those Gentlemen it was so Cheap a Country, where a single Man might live tolerably well for eighteen or twenty \* Rubles \* The Value of Rubles varies from 4 s. to 9 Shillings as the Government please.

The *Swedish* Officers thought they could never enough applaud his Generosity, and us'd to say, that their only Misfortune was, their being banish'd to a Country so far from their Relations. The private Soldiers being dispers'd in Towns, and on the Estates of the Boyars, were many of them married and conform'd to the *Russian* Religion, never thinking of returning to *Europe* again: So that in another Generation probably there may be little difference between the *Siberians* and other Nations in their Manners.

I come next to treat of *Astracan* and *Circassian Tartary* under the Dominion of the *Muscovite*: These Countries being generally deem'd a Part of *Asia*.

The Kingdom of *Astracan* is bounded by *Russia* on the North, *Siberia* and *Calmuck Tartary* on the East, the *Caspian Sea* on the South, and *Circassian Tartary* on the West, and that Part of it which lies between the *Volga*, the River *Taika*, and the *Caspian Sea*, is generally call'd *Nagaia*; as is also that Part of the Country

Country which lies to the Westward of *Astracan*, and the Natives *Nagaian Tartars*.

*Astracan*  
City.

*Astracan*, the Capital City of this Kingdom, is situated on the East Side of the *Wolga*, in the Lat. of 47 Degrees North, Lon. 52 from the *Meridian* of *London*: The most fruitful part of the Country lies to the Eastward of the City towards the River *Taika*: To the South West is a Desert of seventy Leagues in Length. The Town is defended by a Stone Wall three Miles in Circumference, and has a Cathedral, and several other *Russian* Churches, being the See of an Archbishop, who lately built the Cathedral.

The City of *Astracan* has ten Gates, six whereof look towards the River, and two are in the Citadel, which serves as a Wall to the Town on the opposite Side. Within the Citadel is the Governor's Palace, being a large Wooden Building, and contains a great Number of pleasant Apartments, particularly a great Hall which has a noble Prospect on all Sides. Both the Churches and Houses are built of Wood, except the Cathedral, the Bishop's Palace adjoining to it, and one Church more: Here are also a Monastery and a Nunnery built of Wood. Besides the Governor, there are three other great Officers of the Crown here, the first of whom presides in the Council; the second has the Government of the Publick Houses; and the third the Direction of the Fishery. On the opposite Side of the River stands a fine Stone Monastery, and two others; and several Suburbs. The Soldiers Suburb lies on the East Side of the City along the River *Kitume*, which falls into the *Wolga*:

Another



Another of the Suburbs is call'd *Walga*, where the Royal Shipping lies. There are two other Suburbs inhabited indifferently by all Sorts of People. The *Tartarian* Suburb is separated from the rest, and built of Bricks dry'd in the Sun. The *Tartars* inhabit it only in the Winter, for in Summer they encamp in the open Fields. The Country is moderately fruitful except in Corn, of which they have none but what comes from *Casan*. Fish are very plentiful, they have one Kind call'd *Beluga*, which are said to be two Fathoms long; but the most delicious Fish in this River, if not in any other, (say some Travellers) are the *Sterlets*, they are an Ell long, and yet sold for two Pence or three Pence a Piece at *Astracan*. In the Neighbourhood of this City, there live about forty or fifty *Armenian* Families who have their Shops in the Towns: And the *Indian* Merchants have their Caravansera where they carry on their Trade. This is a spacious Building surrounded by a Wall of square Stone and several noble Gates, at which there are Guards plac'd every Night for the Protection of their Goods. In the Gardens about the Town are Vines and Fruit-Trees, such as Apples, Pears, Plums and Apricots; but the Fruit is not so good as in some other Places: They let their Vines grow to the height of a Man, but not higher, and then prop them up: The Grapes are black and large, those which grow in private Gardens are sold in the Market; but all those in the Vineyards, which are the *Czarina's* Property are made into Wine. The Ground is naturally a sandy barren Soil: But they have large Wells from whence they convey the

Water by Pipes or little Channels into their Grounds. The Vineyards lye about two or three Versts from the Town, and encrease every Day. The Old City of *Astracan* stood about seven Versts to the Eastward of the New, but there are now scarce any remains of it.

Three or four Versts from *Astracan* is the *Tartar* Camp, their Tents (or rather Huts) are made in the Form of a Bee-Hive, their Hearth in the Middle, and a Hole at the top to let the Smoak out, but at Night when the Fire is out, they cover it up close, and the Tent is as warm as a Stove: Their Tents are supported by Green Poles, which they bend inwards to make them of a round Form; to cover them with a Cloth made of Camels or Horses Hair, and People of Figure amongst them with a better Sort of Cloth. The Floor is laid with fine Mats or Carpets, according to the Condition of the Owner, with a *Sofa* round it after the Manner of the *Turks*, rais'd a little above the Floor: Their Furniture consists of fine Cabinets, Trunks and Boxes and the Utensils of their Kitchin, and they keep their Tents exceeding neat.

These Peoples Substance consisting chiefly in Cattle; they are continually moving from Place to Place for the Convenience of Pasture. They are subject to the Crown of *Muscovy*, but instead of paying Taxes, they are oblig'd to mount on Horse-Back and march into the Field whenever the Government requires their Service. Monsieur *Pouffet*, whom the late *Czar* sent to *Astracan* to improve their Vineyards and Silk Manufactures, relates, That he planted *French* Vines in the

King-

Kingdom of *Astracan* which produc'd several Kinds of Wine of the same Colour and Flavour, but not the same Spirit, as those in *France*: That he advis'd the *Czar* to the planting of sixteen or twenty thousand Mulberry-Trees for the feeding of Silk-Worms, by which Means he did not doubt to produce such a Quantity of Silk in that Country as would supply *Russia*, and enable them to export large Quantities: He adds, that *Astracan* would be a very fruitful Country if it was supply'd with Rain as other Places are, but unless some inconsiderable Showers which fall in the Spring, they see no Rain from *March* to *September*, but the Country is burnt up, and unable to produce either Corn or Fruits, except where they bring the Water by Pipes or Channels from their Wells and Rivers into their Grounds. They have indeed the greatest Variety of the most delicious Melons that can be met with any where, but they are planted near the Rivers, out of which the Water is rais'd by Mills and convey'd to the Melon Beds: The same Method Monsieur *Poussët* observ'd in watering his Vineyards as he propos'd to do his Mulberry-Trees if that Project succeeded: But the River *Volga*, I perceive, in some Measure supplies the Place of Rain, for like the *Nile*, it overflows the adjacent Country in the Spring for twenty or thirty Miles on each Side, and so enriches the Ground, that the Grass will shoot up a Yard high in a Month's Time; but then all is burnt up again before Midsummer; and they are oblig'd to *Casan*, which stands higher up the same River, for their Corn and Fruits; and the Caravans of



*Calmuck Tartars* supply them with Cattle at a moderate Price.

The *Tartars* of the Kingdom of *Astracan* are by Religion *Mahometans*, tho' under the Dominion of *Muscovy*, and would not easily be compell'd to alter their Religion if it were attempted, being never fix'd in any certain Habitations: But the *Muscovites* and the *Tartars*, I perceive, do not wrangle about Religion, near so much as their politer Neighbours. These *Tartars*, Monsieur *Pouffet* observes, are a very sensible People, and grateful to such as will communicate to them any Improvements in Husbandry or Manufactures, of which he had frequent Experience. In the Year 1715, he was invited, he tells us, by a considerable Man among the *Tartar* Tribes to his Habitation, which lay about thirty or forty Miles distant from *Astracan*, and though he did not much care to venture himself among a People who are frequently represented to us under such a frightful Character; yet being at length prevail'd upon to go, he found the *Tartar* sitting under his Tent in the Middle of a pleasant Grove smoaking his Pipe, and very richly dress'd; he receiv'd him with great Expressions of Kindness, and entertain'd him on his first Arrival with Coffee and Sweetmeats: Mr. *Pouffet* carrying his Wife with him, and being very intimate with the *Tartar* at *Astracan*, took the Liberty of desiring to see his Women, which the *Tartar* told him was not usual in their Country, but to gratifie his *European* Guest he would give him a Sight of them, and accordingly within half an Hour appear'd six or seven Women gloriously dress'd, who would have been deem'd Beauties

ties in any Part of the World. They came out of an Arbour of Rose Trees, which stood about a Stone's Cast from the Tent, and when they came in, the *French Man* (if he does not impose upon us) was permitted to salute them, but they were immediately ordered to withdraw, and take Monsieur *Pouffet's* Wife with them.

While the *Tartar* and Monsieur *Pouffet* were at Dinner, they heard a Woman crying out for Help, whereupon they immediately ran to the Women's Tent, where they found the *Tartar* Women very merry, pulling and hauling their new Guest about, and had almost quite unrigg'd her. And being demanded the Reason of it, they answered, They had been all undressed to satisfy the Curiosity of the Stranger, and they thought it highly reasonable that she should undress in her Turn: And immediately fell to pulling off the remainder of her Cloaths: But at the Entreaty of *Monf. Pouffet*, they were directed to let her alone. The *Tartar* however gave him to understand that it was the Custom of their Women always to strip on the first Visit. But possibly the *Frenchman* has made some Improvements to this Story; 'tis probable that the *Tartar* Women designed no more than to inform themselves of the *European* Fashions, and to see the make of *Mrs. Pouffet's* Cloaths, which is a Curiosity that the Women in all Parts of the World are impatient in satisfying themselves in. However, the *Frenchman* tells us, that to avoid any Treatment of the like Nature, he soon after took his Leave, and returned to *Astracan*; and assures us, that the Lewdness of that People is beyond Expression, though in other Respects their Lives are

are regular enough, and they are extremely hospitable.

*Circassia.*

I proceed next to the Description of *Circassian Tartary*: This Country is bounded by *Astracan* and the *Caspian Sea* towards the East. By *Georgia* and *Dagistan* towards the South. By the River *Don*, the *Palus Meoks* and the *Black Sea* towards the West. And by *Russia* towards the North. The chief Town whereof is *Terki*, situate on or near the *Caspian Sea*, about three or fourscore Miles to the Southward of *Astracan*, and frequently mistaken for *Tarki*, in *Dagistan*, a great deal further Southward, and subject to the Crown of *Persia*. *Terki* is situate in a large Plain, and defended by a Wall of Earth with Bastions, after the modern way; and the Buildings are for the most Part of Wood. This was the *Muscovite* Frontier towards *Persia*, till very lately, and generally had a numerous Garrison; but they are now advanced much farther Southward through *Dagistan* and *Shirvan*, into the *Persian* Provinces on the South of the *Caspian Sea*.

*Terki.*

The *Circassian Tartars* generally acknowledge themselves dependant on the Crown of *Russia*, though there are Instances where they have not shewn the Submission of Subjects, which is not much to be wondered at, since they live so remote from the Seat of the Government, and are ever rambling from one Place to another. Those *Circassians* who lye next to *Persia* and *Turky*, may be reckoned under the Dominion of one or other of those Crowns: But nothing is more common than to put themselves sometimes under the Protection of one Prince, and sometimes under another. I don't find any considerable Town



in this Country, except *Terky*, which is inhabited chiefly by *Russians*, for the whole Nation of *Circassians* live in Tents or Huts according to the Season of the Year, removing from one Place to another, like their Neighbours of *Astracan*: Nor does the Country produce any Thing valuable enough to induce Foreigners to build or settle amongst them.

Monfieur *Blucher*, whom I have mentioned already, acquaints us, that being sent into *Circassia* by the late *Czar*, to view the Mines of that Country, he found they were well furnished with silver Oar, and that the *Knees* (the *Tartar* Lords) produced some Pieces of Oar, which upon Essay, afforded a great deal of Silver: That he found the People tolerably civilized: That their Military Men wore Armour, with a Kind of silk Vests or Gowns over it. That their Arms were Bows and Arrows, and they were generally very well mounted. That they liv'd in Summer under Tents like their Neighbours, and there was a great Variety of beautiful Women amongst them. And from thence it seems it is, and from the neighbouring Country of *Georgia*, that the *Harams* or *Seraglio's* of *Ispahan* and *Constantinople* are chiefly supply'd with Virgins.

Though *Circassia* produces very little Grain of any Sort, they have large Herds of Cattle which they drive before them like the other *Tartar* Nations, and stay no longer in any Place, than they can find Pasture for them.

*De la Motraye*, who very lately travelled *Circassia*, through *Circassia*, gives us the following Account of that Country, nothing, he says, can appear more agreeable than the Prospect of the Face of the Country.

Soil.

of it, on Account of that Variety of Mountains, Vallies, Woods, little Lakes, Springs and Rivers, with which it is every where diversified. It is fertile beyond Imagination, every Thing grows there almost without sowing, at least whatever they sow, which is usually Barley, Oats and Cummin, thrives to Admiration, after only once slightly turning up the Earth, which they do but just open to receive their Grain. (Though I can't but observe, that this Account of the Soil is very different from what other Travellers give us, who usually represent *Circassia* as a barren Country; however as they all agree that great Herds of Cattle are fed here, it must certainly produce good Herbage, and consequently would produce plenty of Grain if it was well cultivated; but the Natives wandring from Place to Place, sow no more, it seems, than will just serve for the Subsistence of their Families, and if there happens to be a bad Crop, they are reduced to great Distress for Bread-Corn, as some Gentlemen observe, and yet for the most Part, the Country may be as fruitful as *Monf. Motraye* relates. But every Traveller passing a Judgment on the Country, according to the condition he finds it in at his being there, it Occasions some Trouble to reconcile the different Accounts they give.)

Beauty  
of the*Circassians.*

The *Circassians*, both Men and Women, are of an easy Shape and well-proportion'd. Their Complexions good. Their Features just according to the Notions we entertain of Beauty. Their Hair and Eyes are generally Black, and not a Cripple or a crooked Person scarce to be found amongst them. The Women wear no other Head-dress than a Silk

or

or Stuff Cap in the House, their Hair hanging down in two Tresses behind them, but are veil'd when they go abroad. The general Food of the *Circassians* is Mutton, Beef, Poultry, Wild-Fowl, and Venison, all which they have in great Plenty, but a Piece of a young Colt is preferred before any of these. Their Bread is made into thin Cakes, either of Barley-meal, or Millet, which they bake on the Hearth. They are extremely hospitable, and will not suffer a Traveller to pay any Thing for the Entertainment of himself, his Servants, or Horses; but will contend frequently who shall have the Honour of treating him. As for the Natives, when they are upon a Journey, they carry no Provisions with them, but are as free in every House they come at, as in their own: So that if any People may be said to have all Things in common, it is the *Circassians*. Their usual Drink is Water, or Mares Milk, like the other *Tartars*, and they all smoke Tobacco, Men and Women, Young and Old, and as far as I can perceive, a Stock of Tobacco is the most useful Thing a Man can carry with him through any Part of *Tartary*; for though they are great Lovers of it, they have little or none of their own Growth. They sit cross'd legg'd, and have a Carpet, or Piece of *Russian* Leather spread before them, and little wooden Tables, at their Meals; but neither Linnen, or Plates, as I can find.

The *Tartars* observe no regular Hours for Eating, Drinking, or Sleeping; but do the one, or the other, as they have Inclination, or Opportunity; and sometimes when they are making Incurfions, 'tis said, they will go four or five Days without Eating or Sleep-



ing, having no Time for either sometimes, when they are carrying off a Booty. They no sooner arrive in their own Country, but they indulge themselves both in Eating and Sleeping; and after such a Fatigue, will sleep two Days together, without waking once; and seldom make use of any other Bedding than Sheepskins, to lay under and over them.

*Circassian*  
Horses.

Their Horses are very fleet, and admirably well made; and they will swim almost any River with them. The *Tartars* have Waggon to transport their Wives and Children, Tents and Baggage, from Place to Place; which in some Parts of the Country are drawn by Dromedaries, or Camels; and in others by Oxen, their Horses being used chiefly to ride on: Though upon their Incursions, they sometimes take three or four Horses with them to carry off the Plunder with the greater Expedition.

Trade  
chiefly in  
Children.

They sell  
their own.

The greatest Traffick of the Country seems to be in young Slaves, which they take in their Incursions; and they make no Manner of scruple of selling their own Children into *Turkey* and *Persia*, especially their Daughters, who will part with their Parents without any Reluctance; having been frequently entertained with Relations of the Preference of those who have been sold before them to Princes and *Bassas*; and of some who have arrived to the Honour of *Sultana's*, in the *Harams* of the *Grand Seignior*, and the King of *Persia*. Every Girl, as in a Lottery, hopes for a Prize; and their Imaginations are so taken up with the Thoughts of fine Cloaths, Jewels, or Equipage, and a luxurious Life, that they leave their Father's House with

Who part  
with their  
Friends  
with Joy.

Joy

Joy; and their Mothers are no less pleased with the Expectation of their Daughters Advancement. But as their Beauty and Innocence are the Foundation of all these great Expectations, a particular Care is taken to preserve both. The Small Pox, that great <sup>Inoculation.</sup> Enemy to the Fair, is therefore usually given their Children at four or five Years of Age, either by Inoculation, or otherwise, after they have duly prepared them for it; and by these Means they have it so favourably, 'tis said, that it does not at all affect their Charms. The Merchants, who buy these young Creatures, are as careful to preserve their Virginity, as their Mothers; knowing what a Value their *Mahometan* Chapmen set upon a Maidenhead. They may indeed use them as they please; but as they are allowed a Variety of Women of their own, they seldom touch those they design for Sale: And particularly the most exquisite Beauties, whom they look upon as so many rich Jewels in their Cargo, and can scarce set a Price high enough upon them, when they deal with an amorous *Turk*. As for the Marriages of the *Circassians* among themselves, they are according to the Rites of that Religion they profess: Those that lie next *Turky*, make but a civil Contract of it, as the *Mahometans* do; and are allowed a Plurality of Wives and Concubines, as other *Mahometans* are. Those who lie next *Muscovy*, perform it according to the Rites of the *Russians*; and there are some *Pagans* amongst them, who differ from both; for they have generally a Tincture of the Religion of the Countries they border upon, though it is so intermix'd with Super-

stitutions of their own, that it is difficult to know under what Class to range them.

*Calmuck  
Tartary,  
the Situ-  
ation.*

I come next to enquire into the State of *Calmuck* and *Usbeck Tartary*. The Country of the *Calmucks* is bounded by *Siberia* on the North, *Mongul* or *Mongolian Tartary* on the East, *Thibet* and *Usbeck Tartary* on the South, and the *Caspian Sea* and the Kingdom of *Astracan* upon the West. These People are not under any one Sovereign, but divided into several Hords, or Tribes: Some of them considerable enough to give Apprehensions to their Neighbours of *Muscovy*: But they are for the most Part in Amity with that Crown, and many of them Tributary to it.

*Usbeck  
Tartary,  
the Situ-  
ation.*

*Usbeck Tartary* is bounded by the Country of the *Calmucks* towards the North, by *Thibet* towards the East, by *India* or the *Mogul's* Empire towards the South, and by the Kingdom of *Persia* and the *Caspian Sea* towards the West: The chief Town whereof is *Samarcand*, more famous formerly than at present; having been the Residence of the great *Tamerlane*; and is still the capital City of *Usbeck Tartary*; though some look upon *Bochara* as such.

*Samar-  
cand.*

*Samarcand* stand upon a small River which runs into the *Oxus*, in the Latitude of 40 N. *Bochara* lies upon the same River, three or fourscore Miles to the Westward of *Samarcand*, near the Borders of *Persia*.

*Calmucks,  
their Per-  
sons.*

The *Calmucks* are of a low Stature, thick and short, and not very agreeable Countenances. In Mr. *Motraye's* Description of the *Nagaian* and *Calmuck Tartars*, he says, that they have flat square Faces, little Eyes sunk far into their Heads, and such short Noses that one would think at a little Distance they had none at all: Their Beards grow frag-  
ling



ling and thin, that one may almost count the Hairs, which are so stiff and long that they might be taken for those of a Horse or Goat, and they grow frequently in the Middle of their Cheeks, where other People have none. There are a vast Number of Hords or Tribes of them which rove from Place to Place during the fair Season, not less than eight or ten thousand of them frequently in a Body, who drive large Flocks and Herds before them. They begin their March usually in the Spring when the Grafs is come up, and as they make but easy Journies, leave scarce any Herbage behind them in the Country they pass through. In the latter End of the Year, when there is a second Crop of Grafs, they usually return the same Way they came, and remain in a more substantial Kind of Huts or Houses during the Winter Season than they inhabited in the Summer; for Travellers inform us, that they have Chimneys in them, and Coppers fix'd for the Dressing of their Provision; but the People and their Cattle, it seems, frequently lye in the same Room.

Their  
Manner  
of Life.

They eat indifferently of all Kinds of Meat almost, except Hogs Flesh; Barley-Meal and Roots supply the Place of Bread for the most Part, but I find they eat Rice in some Parts of the Country; and besides Water, which is their common Drink, they have Tea and Spirits extracted from Mares Milk. They hunt Sables, Martens, Ermins, and other Beasts which afford Furs, during the Winter; and in these they pay a Tribute to the *Muscovite*: There are some Tribes of *Mahometans* in the Western Part of *Calmuck Tartary*, but they are for the most Part

*Pagans,*

*Pagans*, and have their ill-carv'd Idols which the Worship, like the *Ostiacks*.

Govern-  
ment.

Every Hord hath its separate Cham or Prince ; but there is one who seems to have a Superiority over the rest, pretending to be descended from the great *Tamerlane*, but this Prince however pays a Tribute to the *Muscovites*, who seem to look upon the *Calmucks* that border upon *Siberia* as their Vassals.

The *Calmucks* in the Reign of the late *Czar* traded to *Astracan*, and to *Tobolsky*, the Capital of *Siberia*, with Tea and *China* Goods, bringing with them also great Quantities of very fine Salt, which their Country afforded, receiving *Russia* Leather and Iron Ware in Exchange and some Money : But the *Czar* commanded one of his Generals to march into the Country of the *Calmucks*, and take Possession of their Salt-Works, and build a Fort there, which the *Calmucks* so highly resented, that they have foreborn to go to the Fair of *Tobolski* ever since ; they also choak'd up the Mouth of the River *Duria*, which falls into the *Caspian Sea*, whither the *Muscovites* us'd to come in Search of Gold Dust. As this River was likely to prove very advantageous to the *Muscovites*, as well upon Account of the gold Dust which was found in its Sands, as also for the settling a Trade with the *Usbeck Tartars*, and *India*, the *Czar* had built two Forts at the Mouth of it, without any Disturbance at first from the *Tartars* ; but his Forces marching further into the Country through the great Step, or Desert, where they were dispers'd in Search of Provisions, they were surrounded, and all cut in Pieces with their General, Prince *Bekewits*,

a Native of *Circassia*, who commanded them, and the two Forts were afterwards surpriz'd and demolish'd.

The *Tartars* of *Usbeck* like their Neigh- *Usbeck*  
bours, are at this Day divided into several *Tartary*.  
Hords or Tribes who have their respective  
Princes: When they were united under one  
Sovereign, they were the most Potent of all  
the *Tartar* Nations; and are still much dread-  
ed by *Persia* and *India*, into which Kingdoms  
they make frequent Incursions; but as their  
Tribes or Bodies are not very numerous, they  
content themselves with plundering and ra-  
vaging the Country, and do not pretend to  
make Conquests. The principal Chams or  
Sovereigns of these People value themselves  
upon their being descended from *Tamerlane*,  
as the great *Mogul* also does. As to the  
Persons of the *Usbecks*; their Complexions  
are said to be better, and their Features  
much more engaging than the *Calmucks*.  
Their Religion is *Mahometanism*, and in ge-  
neral they differ very little from the People  
of *Cassimere*, and other northern Provinces  
of *India* which have been describ'd already.  
It is from this Country and *Persia* that the  
*Mogul* is supply'd with his best Soldiers, who  
rise by Degrees to the highest Employments  
in the Courts of *India*: And it is from hence  
that *India* is furnish'd with the most service-  
able Horses, Camels, and other Cattle.

The *Mongolian Tartars* and those of *Thibet* *Monguls*.  
still remain to be describ'd, but they have  
so little to distinguish them from those of  
*Usbeck*, except their Religion, which is  
*Pagan*, very little different from that of  
*China*, that it is perfectly unnecessary to say  
much of them. The *Monguls* have *Muscovite*  
and



The Bounds of their Country. *Thibet* is bounded. and *Chinesian Tartary* on the North: The great Step or Defart which separates them from *China* on the East, *Thibet* on the South, and *Calmuck Tartary* towards the West. *Thibet* is bounded by the *Calmucks* and *Mongalia* towards the North, by *China* towards the East, by *India* on the South, and *Usbeck Tartary* on the West. These People, as they border upon *China*, imitate that People in their Customs and Manners; and as far as I can learn, their Religion is the same with the *Mongolians*, which has already been enquir'd into in Treating of *China*. They are govern'd by their respective Chams or Princes, and are perpetually in Motion with their Flocks and Herds; and as far as I can learn, have scarce any Towns in their Country. This being all I can collect of any Certainty in Relation to *Asiatick Tartary*, I proceed next to enquire into the Present State of *Turky* in *Asia*.







Pag. 265.

60 120 180 240

English Miles

45

PART of

TURKEY in  
Philippipoli  
Adrinople  
EUROPE

GREECE

40

Mar ea

35

MEDITERRANEAN

TURKEY in ASIA  
or  
ASIA MINOR &c.

Agreable to Modern History.

By H.Moll Geographer.

30







# THE PRESENT STATE OF THE Turkish Empire.



## CHAP. I.

*Treats of the Situation, Extent and Boundaries of this Empire; and of the several Provinces it is divided into.*



S the *Turkish* Empire extends *Turky* divided into three Parts of the World, namely, *Asia*, *Africa* to three Parts. and *Europe*, I shall make three Divisions of it; and having described their respective Boundaries, and enumerated the Pro-

vinces and chief Towns each Part contains, and taken Notice of the principal Seas and Rivers, I shall enquire into the State of the Empire in general, and then proceed to give

an Account of the several Provinces in particular.

Extent  
and  
Bounds of  
Turkey in  
Asia.

*Turky in Asia*, extends from the 29th Degree of Northern Latitude, to the 45th, and from the 27th Degree of Longitude, to the 46th, reckoning from the Meridian of *London*; and consequently takes up nineteen Degrees of Longitude, and sixteen of Latitude, being upwards of a thousand Miles in Length, and nine hundred and sixty broad. It is bounded by the *Black Sea*, and *Tartary*, towards the North, by the Kingdom of *Persia*, towards the East, by *Arabia Deserta* towards the South, and by the *Archipelago*, and the *Levant Sea*, towards the West.

Eastern  
Parts of it.

*Turky in Asia*, is usually divided into Eastern and Western *Turky*. Eastern *Turky* contains, 1. *Eyraca Arabick*, or *Chaldea*. 2. *Diarbeck*, or *Mesopotamia*. 3. Part of *Curdistan*, or *Affyria*. 4. *Turcomania*, the antient *Armenian Major*. And, 5. Part of *Georgia*, and *Mengrelia*.

Provinces  
in the  
East *Eyraca Arabick*

1. *Eyraca Arabick*, or *Chaldea*, is bounded by *Diarbeck*, or *Mesopotamia*, on the North, by Part of *Persia*, towards the East, by the Gulph of *Persia*, and Part of *Arabia Deserta*, on the South, and by another Part of *Arabia Deserta* on the West: The chief Towns whereof are, 1. *Bagdat*, and, 2. *Bossora*, and in this Province also once stood the famous City of *Babylon*, and the Tower of *Babel*.

*Diarbeck*.

2. *Diarbeck* or *Mesopotamia*, called in Scripture also *Padan Aram*, is bounded by *Turcomania* and *Curdistan* on the North, by Part of *Persia* on the East, by *Eyraca Arabick*, or *Chaldea*, on the South, and by *Syria* on the West: The chief Towns whereof are, 1. *Diarbeck*.

arbeck. 2. *Mosoul*, (near the Place where *Nineveh* once stood.) And, 3. *Orfa*.

3. *Curdistán* or *Assyria* is bounded by *Turco-Curdistania* on the North, Part of *Persia* on the East, *Eyraca Arabick* on the South, and *Diarbeck* on the West: The chief Towns whereof are 1. *Betlis*. 2. *Amadia*. And, 3. *Sherasoul*.

4. *Turcomania* or *Armenia Major* is bounded by *Persia* on the East, by *Diarbeck* and *Curdistania* towards the South, and by *Natolia* towards the West and North: The chief Towns whereof are, 1. *Erzerom*. 2. *Van*. And, 3. *Kars*.

5. Part of *Georgia* and *Mengrelia*. *Georgia*, of which the chief Town is *Testis*, has been mentioned already in treating of *Persia*, to which Kingdom the greatest Part of *Georgia* belongs.

*Mengrelia* is bounded by *Circassia* on the North, by *Georgia* towards the East, and by *Natolia* and the *Black Sea* on the South and West.

*Mengrelia* is subdivided into, 1. *Mengrelia* proper. 2. *Imeretta* or *Iberia*. And, 3. *Guriel*. The chief Towns whereof are *Amarchia* and *Gony*.

Western *Turky* contains, 1. Part of *Arabia* *Petraa* and *Arabia Deserta*. 2. *Palestine* and *Syria*. And, 3. *Natolia* or *Asia Minor*.

1. *Arabia Petraa* and *Deserta*, that Part of them which lye in *Turky*, are bounded by *Palestine* and *Syria* towards the North, by *Diarbeck* towards the East, by another Part of *Arabia Deserta* towards the South, and by the *Red Sea* and the *Isthmus*, which divides it from *Africa*, on the West: The chief Towns whereof are *Bosra* and *Herat*, or *Petraa* and *Anna*.



*Palestine and Syria.* 2. *Palestine* and *Syria* are bounded by *Natolia* and *Turcomania* towards the North, by *Diarbeck* and *Arabia Deserta* on the East, by *Arabia Petraea* and other Parts of *Arabia Deserta* on the South, and by the *Levant Sea* on the West: the chief Towns whereof are *Jerusalem*, *Damascus*, *Tripoli*, *Aleppo*, and *Scanderoon*.

*Natolia.* 3. *Natolia* or *Asia Minor* is bounded by the *Thracian Bosphorus* and the *Black Sea* towards the North, by *Georgia* and the River *Euphrates*, which divide it from *Turcomania*, on the East, by the *Levant* or *Mediterranean Sea* on the South, and by the *Archipelago* towards the West.

*Natolia* is again subdivided into four Parts, (*viz.*) 1. *Natolia Proper*, which contains the Western Part of it. 2. *Amasia* which lies towards the North. 3. *Aladulia* which lies towards the East. And, 4. *Carmania*, containing the South Part thereof.

*Bythinia.* 1. *Natolia Proper* contains the antient Provinces of, 1. *Bythinia*. The chief Towns whereof, Antient and Modern, are *Prusa* or *Bursa*, *Chalcedon*, *Nice*, *Nicomedia*, and *Libusta*.

*Mysia.* 2. *Mysia* and *Phrygia*. The chief Towns whereof are *Cyricus*, *Parium*, *Lampsacus*, *Abydus*, *Troy*, *Scamandria*, *Affos*, and *Pergamus*.

*Æolis.* 3. *Æolis*. The chief Towns whereof are *Elea*, *Myrina*, and *Cumaphoea*. 4. *Ionian*. The chief Towns whereof are *Smyrna*, *Clazomene*, *Eritheæa*, *Colophon*, and *Ephesus*.

*Caria.* 5. *Caria*. The chief Towns whereof are *Miletus*, *Heraclea*, *Borigha*, *Mylasa*, *Stratonice*, and *Alinda*. 6. *Doris*. The chief Towns whereof are *Myadas*, *Halicarnassus* or *Nesi*, *Cyndus*, and *Cressa*.

*Lydia.* 7. *Lydia* or *Mania*. The chief Towns whereof are *Sardis*, *Philadelphia* or *Alacksheyer*, *Thyatira* or *Akhisar*, *Magnesia* or *Guzelhisser*, *Lao-*

*Laodecea* or *Eskihissor*. 8. *Phrygia Major*. The *Phrygia*. chief Towns whereof are *Cotiaum* or *Chintai*, *Colossa*, *Hierapolis*, *Prymnesia*, and *Tiberopolis*.

9. *Galatia*. The chief Towns whereof are *Galatia*. *Germe*, *Ancyra* or *Angouri*, and *Amurium*.

10. *Paphlagonia*. The chief Towns whereof *Paphlago-* are *Heraclea* or *Penderachi*, *Amastris* or *Soma-* *nia*. *stro*, *Clandiopolis* or *Castrimena*, *Teuthramia* or *Tripoli*, and *Ancifus* or *Simisio*.

2. *Amasia* comprehends the following Pro- *Amasia*. vines, (*viz.*) 1. *Pontus Galaticus*. The chief Towns whereof, Ancient and Modern, are *Amasia*, *Themiscyra*, and *Comana*. 2. *Pontus Ptolemoniac*. The chief Towns whereof are *Tocat* and *Sebastia*. 3. *Pontus Cappadocia*. The chief Towns whereof are *Trapezond*, *Pharnasia*, and *Ceraufus*.

3. *Aladulia* contains *Cappadocia* and Part of *Aladulia*. *Armenia Minor*. The chief Towns whereof are *Survas*, *Caifar*, and *Nyssa*.

4. *Caramania* contains the Antient Provin- *Carama-* ces of, 1. *Lycia*. The chief Towns whereof, *nia*. Antient and Modern, are *Telmessus* or *Patara*, *Xanthus* or *Myra*, *Olimpius* or *Phaselis*. 2. *Pamphylia*. The chief Towns whereof are *Attalish* or *Sattalia*, *Perga*, and *Syde* or *Candalor*. 3. *Pisidia*. The chief Towns whereof are *Sangalassus*, *Antioch-Pisidia*, and *Temessus*. 4. *Lycaonia*. The chief Towns whereof are *Lystra*, *Derbe*, and *Iconium* now *Cogui*. 5. *Cilicia*. The chief Towns whereof are *Tarsus* or *Therassa*, *Iffus* now *Aiazza*.

The principal Islands belonging to Turkey Islands of in Asia are *Tenedos*, *Lesbos*, *Chios* or *Scio*, *Samos*, Turkey in *Icaria*, *Patmos* now *Palmosa*, *Leria*, *Coos*, *Stam-* *Asia*. *pala*, *Caipathus* now *Scarpanto*, *Rhodes* and *Cyprus*, which with the Provinces will be particularly described hereafter.

Turky in  
Africa.

As to that Part of *Turky* which lies in *Africa*, I shall confine it to *Egypt*; for notwithstanding all the Coast of *Barbara* is by our Geographers placed in the *Turkish* Empire; we find those Princes, in a Manner, independent at this Day; and so far from obeying the *Grand Seignior's* Orders, that he has very little Influence on them.

Egypt.

*Egypt* is usually divided into three Parts, viz. The *Lower Egypt*, the *Middle Egypt*, and *Upper Egypt*. *Lower Egypt* is bounded by the *Mediterranean* on the North, the *Isthmus* of *Suez*, which divides it from *Asia*, on the East, *Middle Egypt* on the South, and by the Desarts of *Barca* on the West. The chief Towns whereof are *Alexandria*, *Busiris*, *Mausoura*, and *Damietta*.

*Middle Egypt* is bounded by *Lower Egypt* towards the North, by the *Red Sea* towards the East, by *Upper Egypt* towards the South, and by the Desarts of *Barca* towards the West. The chief Towns whereof are *Grand Cairo* and *Suez*.

*Upper Egypt*, formerly called *Thebais*, from the famous City of *Thebes*, the Capital thereof, is bounded on the North by *Middle Egypt*, on the East by the *Red Sea*, by certain high Mountains which divide it from *Nubia* and *Abyssinia* on the South, and by the Desart of *Barca* on the West.

Turky in  
Europe.  
Bounda-  
ries.

*Turky* in *Europe* is bounded by the River *Neister* and the *Carpathian* Mountains, which divide it from *Poland*, towards the North; by little *Tartary*, *Crim*, and the *Euxine* or *Black Sea* towards the East; by the *Archipelago*, the *Ionian*, *Egean* and *Mediterranean Seas* towards the South; and by *Hungary*, *Sclavonia*, *Croatia*, and the *Adriatick Sea* or Gulph of *Venice* towards



wards the West, and comprehends the following Countries, viz.

1. *Greece*, in which is contain'd, 1. *Macedon*. Provinces.  
2. *Theffaly*. 3. *Achaia*. 4. *Epirus*. 5. *Al-Greece*.  
*bania*. 6. The *Morea* or *Peloponesus*; and 7.  
The Islands near the Coast of *Greece* in the  
*Ionian* and *Egean Seas* or *Archipelago*.

1. *Macedon* is bounded by *Romania* or *Bul-Macedon*.  
*garia* towards the North, by several Bays of  
the *Archipelago* towards the East, by *Theffaly*  
on the South, and by *Albania* towards the  
West. The chief Towns whereof are *Theffa-*  
*lonica* or *Salonichi*, *Amphipolis* now *Emboli*,  
*Contessa*, *Cavalla*, *Pella* and *Stagyræ*.

2. *Theffaly* now *Fanna*, is bounded by *Ma-Theffaly*.  
*cedon* on the North, by the Gulph of *Saloni-*  
*chi* on the East, by *Achaia* or *Livadia* on the  
South, and by *Epirus* on the West. The  
chief Towns whereof are *Larissa* now *Asa-*  
*baba*, *Fanna*, *Pharsalus*, *Pegasa* now *Volo* and  
*Armiro*.

3. *Achaia*, *Hellas* or *Grecia Propria* now *Liva-Achaia*.  
*dia*, is bounded by *Theffaly* on the North,  
by the *Egean Sea* and the *Euripan Strait*  
which separates it from *Negropont* on the  
East, by the *Morea* on the South, and by the  
*Ionian Sea* towards the West. The chief  
Towns whereof are *Thebes*, *Livadia*, *Platea*,  
*Athens*, *Marathon*, *Délphi* or *Castri* and *Le-*  
*panto* now *Epactus*.

4. *Epirus* or *Canina*, bounded by *Albania Epirus*.  
towards the North, by *Theffaly* and *Achaia*  
towards the East, and by the *Ionian Sea* to-  
wards the West. The chief Towns whereof  
are *Chimera*, *Perga* and *Larta* or *Ambræica*.

5. *Albania* or *Arnaut*, bounded by the *Albania*.  
Mountains of *Argenturo* and *Servia* towards  
the North, by *Macedon* on the East, by *Epirus*  
on

on the South, and the Gulph of *Venice* towards the West. The chief Towns whereof are, *Scutari* now *Isfadar*, *Allesio* or *Lissus*, *Dolcigno*, *Croya*, *Durazzo*, the *Dyrrachium* of the Romans and *La Velona*.

*Morea.*

6. The *Morea* or *Peloponesus*, bounded by the Gulph of *Lepanto* which separates it from *Achaia* towards the North, by the *Egean Sea* on the East, the *Sea of Candy* on the South, and the *Ionian Sea* towards the West. The chief Towns whereof are, *Patros*, *Clarenza*, *Modon* or *Mutum*, *Coron*, *Navarinum*, *Belvedere*, *Langanica* the antient *Olympia*, *Misitra* the antient *Lacedemon*, *Argos* and *Corinth* or *Coranto*.

*Islands of  
Greece.*

7. The Islands near the Coast of *Greece*: The Principal whereof in the *Ionian Sea* are *Corfu*, *Cephalonia*, *Zant*, *Pachsu*, *Antipachsu*, *St. Maura*, *Ithica* and *Columbas*; in the *Mediterranean*, *Candy*, *Cirego* and *Sapienza*; in the *Egean Sea*, the *Cyclades* Islands, (*viz.*) *Milo*, *Pario*, *Naxia*, *Margo*, *Delos*, *Micone*, *Andros* and *Thera* or *Zermia* formerly *Caliste*; in the *Romania*. *Archipelago*, *Termia*, *Negropont*, *Egina*, *Colurisciro*, *Lemnos* or *Stalimene*, *Thassus*, &c.

2. *Romania* or *Thracia* is bounded by a Mountain, or rather a Chain of Mountains call'd *Mount Hemus*, which divide it from *Bulgaria* on the North, by the *Propontis* or *Bosphorus*, and the *Black Sea* on the East, by the *Archipelago* on the South, and by *Macedon* on the West. The chief Towns whereof are *Janicoli*, *Philippipoli*, *Adrianople*, *Trajanople*, *Bulgaria*. *Constantinople*, *Galata*, *Gallipoli*, *Sestos*, *Selivera* and *Rudisto*.

3. *Bulgaria* is bounded by the *Danube*, which separates it from *Walachia* and *Moldavia* towards the North, by the *Black Sea* towards the

the East, by *Romania* on the South, and *Servia* on the West: The chief Towns whereof are *Sophia*, *Silistria*, *Nicopolis*, *Ter-noon*, *Varia* and *Mesembria*.

4. *Servia* is bounded by the Rivers *Save* *Servia*, and *Danube* towards the North, by *Albarua* and *Macedon* on the South, and by *Bosnia* on the East, from whence it is divided by the River *Save*: The chief Towns whereof are *Belgrade* (now possess'd by the Imperialists,) *Semendria*, *Widin*, *Nissa*, *Scopia* and *Novibazar*.

5. *Bosnia* is bounded by *Sclavonia* on the *Bosnia*, North, from which it is divided by the River *Save*, by *Servia* on the East, from which it is divided by the same River, by *Dalmatia* on the South, and by *Croatia* on the West.

6. *Ragusa* Republick, whose Territory lies *Ragusa*, on the Sea Coast of *Dalmatia*, is part Island and part Continent, and bounded by the Bay of *Narenza*, and the Island *Lesina* towards the North, by the main Land of *Dalmatia* towards the East, and by the *Adriatick* Sea on the South and West: The chief Towns whereof are *Ragusa* and *Stagno*.

7. *Walachia*, bounded by *Transilvania* and *Walachia*, *Moldavia* on the North and East, by the *Danube* towards the South, and by *Hungary* and *Transilvania* on the West: The chief Towns whereof are *Tergowisch*, *Buchorest*, *Braschow*, *Rebnick*, *Alauth* and *Pedt*.

8. *Moldavia* is bounded by *Podolia* on the *Moldavia*, North, by *Bessarabia* on the East, by the *Danube*, which separates it from *Bulgaria* on the South, and by *Transilvania* and *Walachia* on the West: The chief Towns whereof are *Jassy*, *Soczowa*, *Targonod*, *Chotzin* and *Vasleye*.

9. *Bessarabia*, bounded by the River *Niester*, *Bessarabia* which divides it from *Podolia* on the North,



by *Budziack Tartary* and the *Black Sea* on the East, by the *Danube* on the South, and *Moldavia* on the West: The chief Towns whereof are *Tekin*, *Bialogrod*, *Kelia Nova*, and *Kelia Vechia*.

*Budziack.* 10. *Budziack* and *Oczacow Tartary*, bounded by *Podolia* towards the North, by *Little Tartary* on the East, by the *Black Sea* on the South, and *Bessarabia* towards the West. Here are no Towns, the Natives being always in a moving Posture, and living in Tents and Huts, like the other *Tartars*.

And as *Little Tartary* and *Crim Tartary* are by some reckon'd part of the *Turkish Empire*, because their Princes obey the Orders of the Porte, I shall here describe their Bounds: *Tartaria Minor.* *Little Tartary* is bounded by *Muscovy* on the North, by the *Don Cossacks* and *Palus Meotis* towards the East, by an *Isthmus* and two Bays of the Sea, which divide it from *Crim Tartary* towards the South, and by the River *Boristhines* or *Nieper* towards the West: The chief Towns whereof are *Stelnitz* and *Precop*, and some reckon *Asoff* in this Country, because it is in the Possession of the *Turks*, tho' it stands on the East side of the *Don* or *Tanaïs* near the Mouth of it, and seems to be in *Koeban Tartary* in *Asia*.

*Crim Tartary.* *Crim Tartary*, olim *Taurica Chersonesus* is a Peninsula to the Southward of *Little Tartary*, and almost surrounded by the *Black Sea*: The chief Towns whereof are *Baccassaray*, *Crim*, *Cassa*, and some reckon *Precop* to be in *Crim*, tho' it stands to the Northward of the *Isthmus*, and therefore I have plac'd it already in *Little Tartary*.

CHAP. II.

*Treats of the Seas and Rivers of Turkey.*

THE Seas of Turkey are the *Euxine* or *Black Sea*, the *Palus Meotis*, the *Propontis* or the *Sea of Marmora*, the *Archipelago*, *Ionian* and *Egean Seas*, and the *Levant*, or the most Easterly Part of the *Mediterranean Sea*. Seas belonging to Turkey.

The *Black Sea* is bounded by *Tartary* on the North, by *Mengrelia* towards the East, by *Natolia* or the *Lesser Asia* towards the South, and by *Romania*, *Bulgaria* and *Bessarabia* towards the West; and extends in length from the 29th to the 44th Degree of Longitude, reckoning from the *Meridian of London*, and from the 42d to the 46th Degree of Northern Latitude. The Form it is generally said to be of, is a Bended Bow, which it something resembles. *Black Sea*

This Sea was denominated Black from the furious Tempests, which were said to rage here beyond what were seen in any other Seas; but it seems, Storms are not more frequent or furious here than in other Places. Some particular Persons possibly having been Shipwreck'd on these Coasts before Navigation was arriv'd at that Perfection it is with us, might entertain terrible Apprehensions of it, which no doubt they communicated to others; and when these Notions came to be improv'd by *Ovid* and other Poets, it is not much wonder that this Sea was at length generally call'd Black or Terrible. Others have imagin'd that this Sea took the Name of Black, from the Colour

of its Waters or the Sands on the Shores ; but its Sands are not different from those on other Coasts, nor its Waters less clear than what we meet in other Seas : It must be allow'd however, that the Southern Shores have a kind of gloomy look, which proceeds from the vast Woods which are every where planted on that Coast, tho' these Shades by the Water Side one would think should be more apt to create delight than horror. The *Turks* indeed, whose Skill in Navigation very little exceeds that of the *Antients*, do sometimes meet with Disasters in this Sea, and retain the same dread of it the *Antients* did ; and therefore do not care to venture upon it in the Winter : But I don't doubt if it lay nearer us, it would be as constantly Navigated as any other. The *Muscovite* when he was possess'd of *Asoff* at the bottom of the *Palus Meotis*, had form'd a Project to come in for a Share of the Trade of this Sea ; but having been forc'd to deliver up that Place by the last Peace, the *Turk* has at present the sole Navigation of it : There are but very few good Harbours on the Coast of this Sea, especially on the South Coast which is most sail'd by the *Turks*, and upon this Account indeed there may be some Reason to look upon it as unsafe.

*Palus Meotis.*

To the North of the *Black Sea*, through the Streights of *Kaffa*, lies the Sea call'd the *Palus Meotis*, extending itself from *Crim Tartary* to *Asoff*, which stands at the Mouth of the *Don* or *Tanais*, and is bounded by *Little Tartary* on the Northwest, and by *Koban Tartary* towards the South-East, being about sixty Leagues in Length, and forty in Breadth ; to which



which there being no other Passage but thro' the Streights of *Caffa* from the *Black Sea*, the *Turk* is sole Master also of this Sea since the Surrender of *Asoff* to him.

The *Propontis*, or Sea of *Marmora*, divides *Europe* from *Asia*, flowing between the *Black* or Sea of *Sea* and the *Archipelago*, with both which it *Marmora*. has a Communication by narrow Streights. That on the South West leading to the *Archipelago* is called the *Hellepont*, and is about a League over. The other leading to the *Black Sea* is called the *Bosphorus* of *Thrace*, and is scarce a Mile broad; at the Entrance of which the City of *Constantinople* stands, and forms one of the finest Harbours in the World. It is a Bason of seven or eight Miles about, on the City Side, and as much more on that of the Suburbs, and you may anchor in any Part of it. It is exposed only to the East Wind which blows there but seldom; but when it does blow hard from that Quarter, especially in the Night, it occasions no little Noise and Confusion among the Sea-faring People. Nor is the *Seraglio* it self, which stands just at the Entrance of the Port on the Point of the Peninsula of *Thrace*, where the *Bosphorus* is, free from Disturbance at such a time. This Sea of *Marmora*, from the Streights on the South-West, to those on the North-East, is upwards of forty Leagues in Length, and in some Places 15 or 20 broad; and is called *Marmora* from an Island of that Name, which lies in the middle of it. At the Entrance of the Channel from the *Archipelago*, lie the Castles of the *Dardanells*, supposed to take the Name from *Dardane*, an antient City not far from thence: On each Side the Entrance is a Castle and Platforms of

of Guns. But the Sea is so wide here, that the Forts cannot hinder a Ship passing by. Further up the Channel, in a Place which is not a League over, stand two other Forts, one on the *European* Side, in the Place where *Sestos* stood, according to some Travellers, and the other on the *Asian* Side, where *Abydos* stood: But this I perceive is but bare Conjecture, the precise Places being very uncertain.

*Archipelago, or Egean Sea* To the Southward of these Streights, between *Natolia* and *Greece*, lies the *Archipelago* or *Egean* Sea, wherein there are a vast Number of Islands, the State whereof I shall enquire into hereafter.

*Ionian Sea* On the Western Side of *Greece*, on the Coast of *Epirus*, lies the *Ionian* Sea; and to the Southward of *Greece* and *Natolia*, the *Levant* or Eastern Part of the *Mediterranean*, which the *Turks* call the *White* Sea; and the *Grand Signior*, among his Titles, styles himself, Lord of the *Black*, *Red* and *White* Seas, for the *Egean* and *Ionian* Seas, are reckon'd but Parts of the *Mediterranean*.

As to the *Red* Sea, that has been already described in treating of *Arabia*, and these are all the Seas belonging to the *Turkish* Empire.

*Rivers. Euphrates* The principal Rivers of *Turky* in *Asia*, are the *Euphrates* and *Tygris*. The *Euphrates* rises in the Mountains of *Armenia*, and runs, at first, cross that Province from East to West; then it turns Southward, dividing *Armenia* from *Natolia*: It passes afterwards between *Syria* and the Province of *Diarbeck*: And lower down, between *Eyrack* *Arabick* or *Chaldea* and *Arabia Deserta*; and being united with the *Tygris*, divides again, and falls by several Mouths

Mouths into the Gulph of *Persia*. The *Tygris* rises also in the Mountains of *Armenia*, but not so far Northward as the *Euphrates*. It runs generally South something Easterly, dividing *Diarbeck* or *Mesopotamia* from *Curdistān* or *Assyria*; and running by *Bagdadt*, afterwards joins the *Euphrates* in the lower part of *Eyrack* or *Chaldaea*, and falls into the Gulph of *Persia* a little beyond *Bossora*. The Course of this River is not near so long as that of the *Euphrates*, but it has a more rapid Stream, from whence it obtain'd the Name of *Tygris*.

The only remarkable River of *Turky* in *Nile Africk*, is the *Nile*, which proceeds from two Lakes about the Latitude of 12 Degrees N. in the Kingdom of *Goyama*; subject to the Emperor of *Abyssinia*; and having run cross that Kingdom and *Ethiopia*, continues its Course directly North through the midst of *Egypt*, emptying it self into the *Mediterranean* by two Channels, which forming a Triangular Island, was call'd by the *Greeks*, *Delta*, because it resembles that Letter. Two things this River is remarkable for : The 1<sup>st</sup> those prodigious Cataracts or Falls of Water in the upper Part of it, which render it Un-navigable there : And the other is the annual Overflowing of its Banks, which puzzled the Antients much, to find the true Cause of : Though now we find it to be common to many other Rivers which rise within the Tropicks, where the Rains falling in the Spring, cause an Inundation about Midsummer ; And then the Waters retiring again, leave a fruitful Mud behind them ; so that the Husbandman needs no other Compost to manure and meliorate his Grounds : But of the Overflowing of this River, I shall be more particular



particular when I come to treat of *Egypt* or *Turky* in *Africa*.

The principal Rivers of *Turky* in *Europe* are the *Danube*, the *Nieſter*, the *Bog*, and the *Nieper* or *Boriſthines*.

*Danube.* The *Danube* riſes in *Swabia*, near a Village called *Tone Eſchingen*, from whence running Eaſtward it divides, and ſurrounds the City of *Ulm*, where it begins to be navigable; and having received ſeveral other Rivers, paſſes through *Bavaria*; and afterwards runs by the Cities of *Neuburg*, *Ingoldſtadt* and *Ratisbon*: Then it paſſes through *Austria*, and waſhes the Walls of *Vienna*, and purſuing its Coaſt ſtill Eaſtward through *Hungary*, paſſes by *Preſburg* and *Gran*: Then bending Southward, it runs by *Buda* and *Belgrade*, being much increaſed by the Draw which it receives at *Esſeck* and the *Save* at *Belgrade*, after which it is called the *Iſther*: And paſſing on Eaſtward, between *Servia* and *Walachia*, and afterwards dividing *Moldavia* from *Bulgaria*, it falls into the *Black Sea* by ſix Channels, which run through *Beſſarabia*, having held a Courſe of eleven hundred Miles and upwards. It is generally very broad, and has a rapid Stream, and has three Cataracts or dangerous Falls in it.

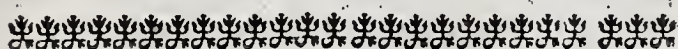
*Nieſter.* The *Nieſter* riſes in *Poland*, from a Lake about three or four Miles from *Leopold*, and running Eaſtward ſeparates *Podolia* from *Moldavia*, and falls into the *Black Sea* a little to the Northward of the moſt Northerly Mouth of the *Danube*.

The *Bog* riſes in the Borders of *Podolia*, and running South Eaſt, divides *Podolia* from *Volhinia*, and paſſing through *Budziack Tartary*, falls into the *Boriſthines* near *Oczacow*.

The

The *Boristhines* or *Nieper*, rises in the *Dutchy* of *Bielki* in *Muscovy*, from whence it runs Westward by *Smolensko* into *Poland*, and then bending its Course to the Southward, it passes through *Poland* and *Ukrania*; and afterwards separating *Budziack Tartary* from *Little Tartary*, falls into the *Black Sea* about an hundred Miles to the Northward of the *Danube*, having run a Course of a thousand Miles and upwards.

I proceed now to give an Account of the Manners and Customs of the *Turks* in general, and of the present State of that Empire; after which I shall enquire more particularly into the Condition of the several Provinces and Islands belonging to it; and of the great Towns. Manufactures, Produce, &c. of every Province in it.



### CHAP. III.

*Treats of the Original of the Turks; of their Genius and Temper, their Persons, Habits, Diet, Liquors, Diversions and Ceremonies.*

IT is generally agreed, that the *Turks* are Original of *Scythian* or *Tartarian* Original; for I look upon the Modern *Tartary* to be the same Country with the antient *Scythia*, except it be, that *Scythia* might be extended farther West than *Tartary* is, (*viz.*) to all Countries on the North of *Europe* and *Asia*; whereas the Name of *Tartary* seems to be confin'd to the more Easterly part of *Scythia*, namely, those Countries which lie to the North of

the *Euxine* and *Caspian Seas*, and to the North of *Persia*, *India* and *China*. The *Turcs*, a *Scythian* Nation, are mentioned both by *Pliny* and *Pomponius Mela*, but what part of *Scythia* they possessed, is not easy to discover. What we know of certainty of them is, that they led a rambling Life, like the other *Scythian Nomads*, dwelling in Tents, and moving from place to place with their Flocks and Herds, as they could find Water and Pasture for their Cattle.

The *Turks* were very little known, till the eight Century, when they came down upon *Georgia*, and plundered that Country. In the Year 844 they penetrated as far as *Armenia Major*, where they fixed themselves; and from them this Country obtained the Name of *Turcomania*. About the Year 1000, the *Sultan* of *Persia* being reduced very low by the *Saracen Caliph* of *Babylon*, made an Alliance with the *Turks*, who sent three thousand Men to his Assistance, under the Command of *Tangrolipix*, by which Reinforcement the *Sultan* obtained a signal Victory; but *Tangrolipix* not being rewarded as he expected, there arose such a Misunderstanding between these new Allies, that it occasioned a War, wherein *Tangrolipix* defeated *Mahomet* the *Persian Sultan*, and kill'd him in the Field of Battle, and thereby became *Sultan* of *Persia*. But the *Turks*, who were *Pagans* at their coming into *Persia*, had conversed so long with the *Saracens* as to encline to the Religion they professed: And *Tangrolipix*, on his Accession to the *Persian Throne*, professed himself a *Mahometan*, without which Compliance, possibly it might have been difficult to establish his Empire. *Tangrolipix* afterwards



wards marched against the *Caliph of Babylon*, whom he defeated and killed; but attempting the Conquest of *Arabia*, he did not meet with the same Success; whereupon he turned his Arms towards *Natolia*, or the *Lesser Asia*, and made a considerable Progress in the Conquest of it. The *Turks* remained Sovereigns of *Persia* till about the Year 1260, when another Swarm of *Tartars* or *Scythians* broke into *Persia*, and reduced the *Turks* to a very low Ebb, possessing themselves of *Persia*, *Assyria* and the *Lesser Asia*. There were, it seems, at this time two great *Turkish* Families in *Persia*, viz. The *Selzuccian*, of which *Tangrolipix* was; and the *Ogycian*. The *Selzuccian* Family was entirely suppressed by the *Tartars*: But *Ottoman*, who descended from the *Ogyzian* Family, proving an Enterprize Prince, from very small Beginnings, restored his Family and the *Turkish* Nation to their former Grandeur, making himself Master of *Nice* and *Prusa*, and best part of *Asia Minor*: from him therefore it is, that the Empire obtained the Name of *Ottoman*; and the present *Grand Seignior* deduces his Pedigree from this Prince.

The *Turks* seem to have no manner of Ge-Genius  
nious or Inclination for the Improvement of and Temper  
Arts or Sciences, any more than for the ma- per of the  
nuring or cultivating their Lands: They *Turks*.  
live indeed under the Influence of the same  
Heaven, and possess the same Countries the  
antient *Grecians* did, but are far from being  
animated by the same Spirit: A sluggish in-  
dolent way of Life is preferred to every thing  
else; and the greatest of them saunter away  
the best part of their time among the Wo-  
men in their *Harams*. *Natolia*, the most fer-

tile Country in the World, lies great part of it unmanured, and several Provinces of that Empire, which formerly were exceeding populous and abounded in all things, are now become perfect Desarts, scarce any thing but Ruins are to be seen in those Countries which were heretofore famous for fine Cities, and Elegant Buildings.

These People as they seldom or never travel, so they have no Curiosity to be inform'd of the State and Condition of other Countries, or indeed of their own. They never enquire after News, and if a Minister of State happen to be displaced or strangled, they don't concern themselves about the Reason of it, you hear them say no more on such an Occasion, but that there is a new *Vizier*, or a new *Bassa* of such a Province, but perhaps this is as much as they dare say in State Matters; however, it is certain, they are far from being talkative, for we frequently see five or six of them sit smoaking together, and a Word shall scarce drop from any of them in a Quarter of an Hour. Friendship, Wit, and agreeable Conversation they are perfect Strangers to, as a Modern Traveller observes, but in Matters of Trade they are sharp enough, and will carry long Accounts in their Heads without the Help of Books, by a natural Arithmetick improved by Custom and Necessity. Walking is no less their Aversion than Talking: The taking a Walk, as we call it, for Walking sake, is to them the most ridiculous Exercise in the World, and they look upon our People to be distracted or mad, when they see them taking a turn backwards and forwards, they choose rather to loll indifferently all Day long,

long, or sit cross leg'd on their *Sapha's* : And though they have Company about them, there is no more Conversation amongst them than among so many Horses. They associate themselves together at certain times, as Animals of a lower Species do, but their Satisfaction seems to arise only from their sitting near each other.

The Honesty and Probity of the *Turks* is Probity. highly cried up by some Travellers, but our Merchants observe, that those who deal with them, ought to be upon their Guard ; and indeed, as all People agree that Covetousness and Extortion are the fashionable Vices of *Turky*, and universally practised by their Governors and Ministers of State, who expose Offices and every thing to Sale ; It is not likely that their Inferiors are perfectly Innocent : They will not perhaps be guilty of an open Fraud, or a down right Lye, which might effect their Credit in Trade, and ruin their Reputation, but where they can circumvent another securely, it is not to be supposed they will resist the Temptation, where Covetousness is so predominant. Some I find make a Distinction between Native *Turks*, and those who have chang'd their Religion upon secular Views. These latter are by all People held to be the most abandoned Villains, whatever Shews of Sanctity they may put on ; and for the rest, I do not at all doubt but the Probity of our own Merchants is at least equal to that of the *Mahometan* Traders.

The Temperance of the *Turks* has been observ'd also to exceed that of the *Christians* ; <sup>Tempe-</sup> but there are few of them which abstain from <sup>rance.</sup> Wine in private, notwithstanding their Law prohibits it ; and the Government punishes severely



severely those that are found disorder'd by it in the Streets: Nay those very Magistrates who punish others for Drunkenness, will, like those of some *Christian* Nations, Drink in the Night to a very great Excess; and so as they behave themselves quietly and in offensively in their Liquor, do not think they have committed any great Crime. Sodomy also is a Vice which they are intolerably addicted to, notwithstanding they are indulg'd in taking as many Women as they please.

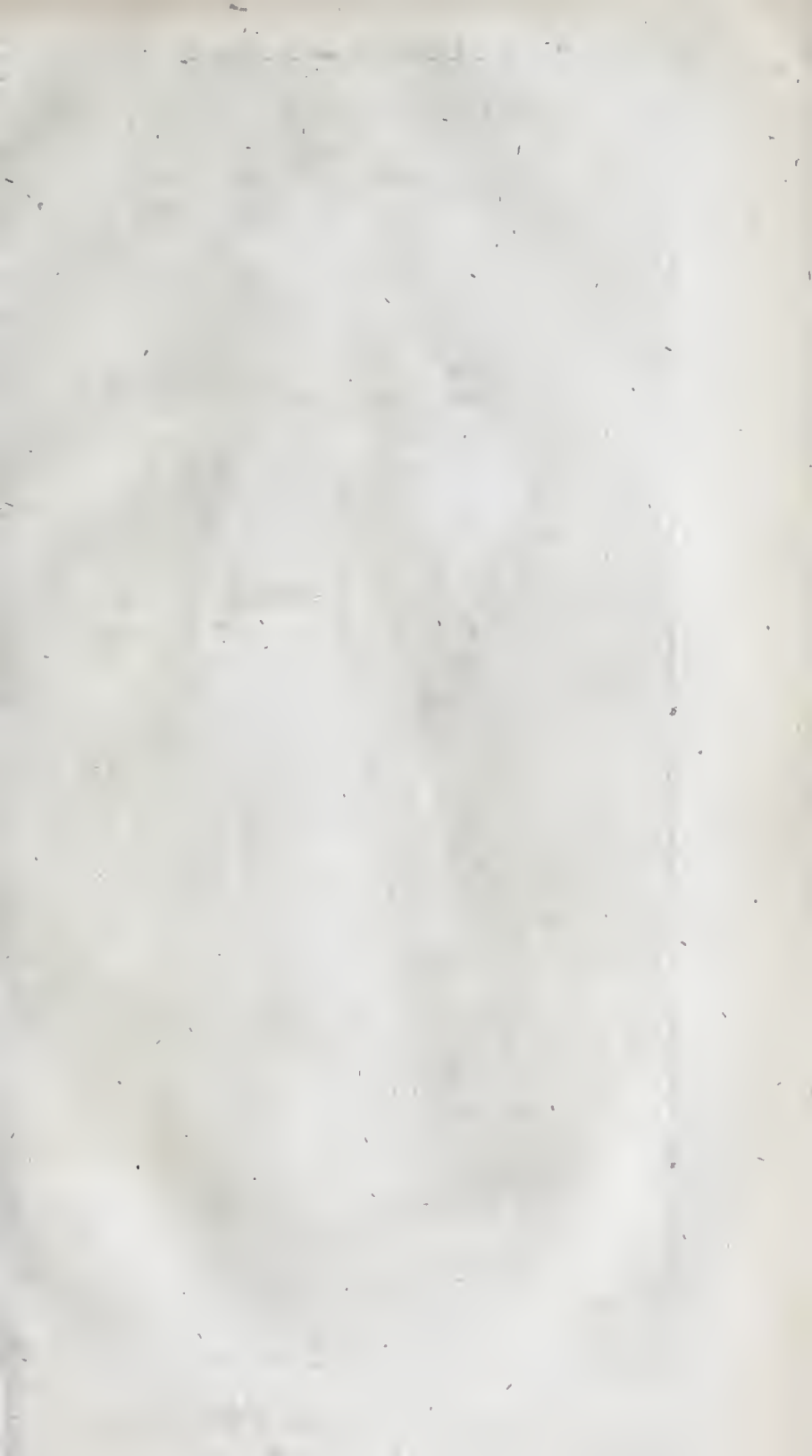
Charity.

Their Charity however, if it be not done for Ostentation, as some Travellers suggest, is very commendable: They are careful even to prevent the Unfortunate being reduc'd to Necessities; they visit the Prisons, and Pay the Debts of the Poor who lie there. In case of Fires, which are very frequent in their Timber Buildings, the Losses of the Sufferers are soon made up by the Contributions of others. They repair Highways, erect Fountains and Cisterns at their own Expence, for the conveniency of Travellers: Build Caravensera's for the Entertainment of them; and some devout People, 'tis said, set up Sheds by the way Side purely to be assistant to People in their Journeys, and refresh the wearied Traveller. The Charity of some of them extends even to Animals and Plants: They will purchase the Liberty of imprison'd Birds, procure Food for others, and religiously Water certain Trees.

No Duels.

Their Quarrels seldom proceed to Blows, and Duelling is not known amongst them; but no People exceed them in Billingsgate Language, and complicated Curses. Their Pride is insupportable, despising and contemning all People but their own, especially those

Pride.







J. Pine S

*A Turkish Gentleman.*



those of a different Religion: Themselves alone they esteem Wise, Valiant and Holy; the rest of the World are a pack of Reprobates, not entitled to the Good Things of this Life or another. It is not only held Lawful, but their Duty to extend their Conquests to the ends of the Earth, and bring all Nations in subjection to the *Mahometan* Yoke; and they are taught that by dying Fighting in this Cause they purchase Seats in Paradise.

The Doctrines of Fate and Predestination Predestination have such an influence here, that no Man flies from his House in the Plague, which is very common amongst them, nor do they send a Slave away who is infected with it, but attend the Sick as if the Distemper was not contagious. This Persuasion also inspires them with Courage in the Field, 'tis said, believing that the time of every Man's Death is fix'd and that no Circumstances can hasten or prevent it: But however that may be their Opinion at the first Onset, in the beginning of an Engagement, the Christians have been too often Witnessees of their Flight, and their endeavours to escape the Fury of their Arms, to believe that this Opinion always prevails. What they are most commended for, is, that profound respect they pay to every thing that is Sacred: Their strick observance of the Hours of Prayer, and the Devotion with which they offer them up.

The *Turks* are generally personable Men, Persons of the *Turks*: their Women beautiful, and of an easy and agreeable Shape, which is not at all to be wonder'd, since most of the Beauties of *Georgia* and *Circassia* being transported hither

ther and in their Markets, they purchase the finest Girls in the World to breed by.

Habits.

The Men Shave their Heads, but wear their Beards long, except those in the Seraglio and the Military Service, who wear only Whiskers. The Men wear Turbants on their Heads, being long pieces of Linnen wound about them to the bigness of two or three Heads; but these need no particular Description, being seen commonly in *London*. The *Turks* distinguish themselves from the *Greeks*, *Armenians* and other Christians by their White Turbants, being a Colour they suffer none to wear but themselves; Next their Skins they wear a Pair of Drawers close behind and before, which they put down upon all natural Occasions, sitting down to make Water like Women over their Drawers or Breeches, which are fastned to their Stockings: They wear a Shirt with wide Sleeves and no Wristbands or Collar, and upon this a kind of Vest down to their Heels, and close to their Arms and Wrists, which is Quilted in Winter; they tie it with a Sash or broad Leather Girdle, and over it they throw a kind of a loose Gown something shorter, of Red, Blue or Green Cloth lin'd with Furs, &c. In cold Weather their Stockings are of Cloth, and instead of Shoes, they have Slippers with narrow piqued Toes of Yellow *Turky* Leather, which they put off upon the entering any House or Temple. In their Bosom they put their Purse, Handkerchief and such Trinkets as we bestow in our Pockets, and have Ponyords in their Girdles.

The *Grecians*, who are much more numerous than the *Mahometans* in many Parts of  
*Turky,*







J. Pine Sculp.

*A Turkish Gentlewoman.*



*Tarky*, endeavour to imitate their Masters in their Fashions as far as they dare; for certain Colours are prohibited them, as has been hinted, for Distinction sake; and you may know what Faith a Person is of, if you see but his Head or Feet.

The Cloathing of the Women is not much different from that of the Men's, only instead of a Turbant they wear a stiffned Cap with four Points or Horns on the Top of it, their Hair hanging down their Backs in Tresses; and when they go abroad they are so muffled up with Linnen Cloaths or Handkerchiefs, that nothing is to be seen but their Eyes.

Rice is the common Food of the *Türks*, Food. as well as of other *Asiaticks*: They make also a high Season'd strong Broth of several kinds of Meat cut in pieces, which they call *Shorba*, and mix with thin Rice: Their Roast Meat is cut in small bits as big as a Man's Hand, and scuer'd together with Garlick, Onions and Seasoning between the pieces, which they call *Keback*, and is a very savoury Dish; but the most general Dish among the better sort, is *Pilo*, which is Rice Boil'd in Broth made of Fowls and Meat till all the Liquor is evaporated, and the Rice is perfectly dry. The common People live pretty much upon Raw Cucumbers and Melons some part of the Year, which they eat without any manner of dressing; and they Bake Cakes upon the Hearth, made of Meal, which serves them instead of Bread, especially upon Journeys. They have not the Variety of Dishes we taste in *Europe*, neither do they seem desirous of imitating the Luxury of the Christians: They neither alter their Diet or the Fashion

of their Cloaths, but both continue the same from Generation to Generation. Water is their usual Drink, and they have Sherbets or cooling Liquors, of several kinds. They seldom entertain a Friend with any thing more than Coffee, Sherbet, Tobacco and Sweetmeats, and perhaps Wet or Smoak them with Perfumes; so that they are scarce ever undone by House-Keeping, it is observ'd, if they drink Wine, it is by themselves privately about Bed-time, and as it is very cheap this cannot much effect their Fortunes. The Frugality and Temperance of the *Turks* and other *Asiaticks* therefore is frequently mention'd by Travellers for our Imitation; tho' to me, their Abstemiousness is not so great as some would make it; for of those Dishes they do Eat, as far as I perceiv'd, they devour a much greater Quantity than our People, particularly of Rice; and the Reason they eat no more Flesh is, because they have little Appetite for it; and 'tis nothing but the fear of the Bastinado that makes them abstain from Wine in publick; besides, to supply the Place of it, they eat Opium in abundance, which Intoxicates no less than Wine and strong Drink: In short, I do not think a *Turk* at all more abstemious than a Christian, when he only abstains from the Meats and Drinks we use, out of an Aversion to them, or fear of Punishment: There may be some People indeed in *Turky*, as well as other Places, of strict Vertue; but the generality of them no doubt are bound by the Modes and Customs of the Country they live in; and can give scarce any other Reason for using one thing  
or



or abstain from another, but that their Fathers did so before them.

The usual Salutation among the *Turks* is, a little Inclination of the Head, and clapping the Right Hand to the Breast: But when they salute a Person of Distinction, they stoop so low as to take up the Hem of his Vest and kiss it. They usually sit in an open Hall upon a *Sopha*, (which is a Bench or Stage about five Foot broad, and a Foot and a half high, at the upper End of the Hall, and sometimes on all Sides of the Room, covered with Carpets and Cushions to lean on.) Here they spread a Piece of Leather when they eat, and set little Wooden Tables about half a Foot high, sometimes, upon which they place a great Bowl of Rice, with a Ladle, Meat and Plates, and the Master of the House says a short Prayer or Grace, which he begins *In the Name of God Almighty, Merciful, &c.* and one Napkin of Blue Linnen serves all the Company.

Salutations.

Lodging,

As for Lodging, they have no Beds but the Floor or the *Sopha*, which serves them to lie on as well as to eat upon. A Slave comes at Bed-time, and spreads every Man a Quilt or Mattress, leaves a Pillow and some Cloaths for a Covering: And when they rise in the Morning, he comes again, and rolls up all together, and puts them into the Cupboard from whence he brought them.

The *Turks* play at Drafts and Chess to pass away their time, but not for Sums of Money; and thus they think they comply with the Intention of their Law, which prohibits Gaming chiefly upon the Account of the Quarrels it creates, there being no likelihood of falling out where nothing is hazarded. Some

Games and Diversions.

of the Natives delight in their Country Musick, which is not the most harmonious in the World ; and their *Dervices* have a kind of Religious Musick, to which they dance with all their might till they are ready to drop down. They have their Dancing-Girls here also as well as in *Persia* and *India*, with whom they entertain themselves sometimes. Their Manly Exercises are Shooting at a Mark with Fire-Arms, or Bows and Arrows on Horseback, in every Posture almost ; and they are taught to dart a little Staff, with which they attack and pursue one another on Horseback, and sometimes give and receive dangerous Bruises.

Travel-  
ling.

Their Manner of travelling over the Deserts with the Caravans, does not differ from that of the *Persians* and *Arabs*, which I have mentioned already : Give me leave to add here some Observations of Mr. *Motraye's* from the same Subject, who assures us, that it is cheaper travelling in *Turky* than in any Country in the World, not only on Account of the great plenty of Provisions, but the small Expence of Horse Hire ; and particularly for *Franks*, or *European Christians* ; for if a Gentleman is about to undertake a Journey, he need only apply himself to the Ambassador or Resident of his Nation, who will send his Interpreter with him to Court, or the Governor of the Place, and procure him a *Menzil Ferman*, or a *Toll Ferman*, which are never refused : By the first of these all his Expences are born, whether of Horses or Provisions, during the whole Journey at the *Grand Seignior's* Charge, who at the distance of every three or four Leagues, has Horses of Entertainment, and Horses laid to furnish the

the Couriers and Expresses he sends to the several Parts of the Empire, and for any other Person to whom the Court grants one of these *Fermans* or Orders, for there are no stated General Posts in *Turky*, as with us: However, the Expresses which the Court sends will take the Letters of the Frank Merchants with them upon very reasonable Terms, and deliver them at *Aleppo*, *Smyrna*, *Bagdad*, &c.

When a Gentleman who has the *Grand Seignior's* Order, or *Ferman*, arrives at any Stage, there are People ready to take care of his Horses and Baggage, and provide fresh Horses while he refreshes himself; and there is always something dress'd, as Meat, Fish and Rice at whatever Hour of the Day or Night he comes in. If the Traveller has only a *Yoll Ferman*, he pays ten *Aspres* (Half-pence) for every three Miles for his own Horse, but nothing for his Guide or Provisions.

As for the Caravans or Inns where Travellers lodge who have no *Ferman*, we meet with them in almost every Town and Village at proper distances: Those in the Towns are magnificently built of Stone and cover'd with Lead; they are generally in the Form of a Square, with a little Piazza or Cloyster in the Inside, and Cells for Lodging, like those in Monasteries. They are furnish'd with Matts or Straw, but no Beds to lye on; and the Traveller does not only lodge *gratis*, but in some they give Boil'd Rice, Meat and Bread to such Travellers as will accept it; but Provisions are so cheap, that People generally make use of their own; and such is the Hospitality of the *Turks*, 'tis observ'd, that



that if a poor Traveller has no Provision of his own, he may without any Ceremony sit down and eat with any of his Country Men.

The Roads, the Bridges, Cisterns and Caravansera's for Entertainment of Travellers are kept in repair in *Turky* by the Contributions and Labours of private People, who look upon it to be a Work of Charity, and highly acceptable to Heaven, to provide for the Necessities of the wearied Traveller; even those who live by their Labour, and have nothing else to contribute, will spend part of their time *gratis* in these Employments; and Travellers relate, that in the Eastern Parts of this Empire towards *Mesopotamia*, the Hospitable Natives, like *Abraham* of old, will invite Travellers to their Tents and Houses as they pass through their Country, and contend for the Honour of Entertaining them.



#### C H A P. IV.

*Treats of the Grand Seignior's Power, his Court, Officers of State, Women, and other Inhabitants of the Seraglio and Haram.*

Grand  
Signior's  
Power.

**T**HE Dominion of the *Turkish* Emperors being founded in Force, they are restrain'd by no Laws or Compacts, their Power is unlimited, and they look upon their People as well as the Country to be their Property, and every Man's Life and Fortune in the Empire to be at their Disposal. But a late Traveller (Mr. *Mottraye*) acquaints

us,

us, that we ought to make a Distinction between those Subjects and Officers of the *Grand Seignior*, who, according to the *Turkish* Phrase eat his Bread, and those who have no Office under the Government: The latter, he assures us, have nothing to fear, either as to their Lives or Effects, and do not so much as pay any Duties to the Government: And should the *Grand Seignior* attempt to tax them or change their antient Customs, he would run the Hazard of being deposed.

As to the others indeed, who are his Creatures, and have been presented to him, or purchased by him, and bred up in the *Seraglio*; these, he acknowledges, he squeezes, disgraces and puts to death upon the least Suggestion of their Disaffection or Misconduct, without giving them an Opportunity of answering for themselves; and their Children scarce ever succeed either to their Posts or Fortunes. But as all Civil and Military Officers, Viceroy's, Bassa's and Governors are composed of these Royal Slaves, and even the whole Militia of the Empire; and the *Christians*, who are as numerous as the *Turks* are certainly in the *Grand Seignior's* Power, and treated as his Vassals, by the concurrent Testimony of all that have travelled into *Turky*; and as we have Instances where the *Turkish* Ecclesiasticks, and even the *Musti*, have been deposed and put to Death upon the least Disgust of the *Grand Seignior*, I believe we may still conclude, notwithstanding what Mr. *Motraye* relates, that this Prince exercises an Arbitrary Dominion over the Lives and Fortunes of all his Subjects. How he may, out of Inclination or Prudence, favour and encourage his *Mahometan* Subjects,

is

is another point, but it is scarce to be suppos'd that he should be able to destroy the Governor of a Province by a Word of his Mouth, and have no Power over the meanest *Mahometan* Subject of the same Province.

If there be any thing wherein the Power of the Grand Seignior is subject to Controul, it is in Matter of Religion, for the maintaining and propagating their Faith seems to be Superior to all other Obligations; and should this Prince attempt any Alteration in Religion, I don't doubt but his *Mahometan* Subjects would look upon themselves to be *absolv'd from their Allegiance*, according to the Modern Phrase; for whatever is the real cause of a Revolt or the deposing their Prince, his not protecting the Faithful is ever made one Pretence for their Disaffection: And we find these Princes so tender of touching any thing which has Relation to the Church, that he looks upon her Possessions as Sacred; and when he take off a *Bassa's* Head, and seizes all the rest of his Lands, yet those he has devoted to the Church are confirm'd to that use. But to proceed,

All the Lands in the Empire being originally the Grand Seignior's, were parcell'd out by the several Emperors, as they acquir'd the Possession of them, among the Soldiery, under certain Tenures, as has been the practice of other Princes in most Parts of the World; obliging all their Feudatories to keep and bring into the Field, when required, a certain Number of Men and Horses, proportionable to the Lands assign'd them: And these Feudatories in *Turky* were call'd *Timars* or *Timariots*. Thus Princes by putting the Power and Arms into the Hands



of their Creatures, secur'd their Authority in new conquer'd Countries, and were always provided with a Body of Troops in all Emergencies without any Charge. But these Grants the *Turkish* Princes take a Liberty of resuming at their Pleasure, whereas such Estates in this Part of the World continue in a Family from Generation to Generation, unless the Proprietors are guilty of Treason, or alienate them voluntarily.

This Prince is stiled by his Subjects, *The Shadow of God, A God on Earth, Brother to the Sun and Moon, Disposer of all Earthly Crowns, &c.* And the Generality of them really look upon him as something more than Human, and not bound by any Law whatever, except that of maintaining the *Mahometan* Faith. At the Accession of an Emperor indeed, he is conducted in great State to a Place in the Suburbs of *Constantinople* call'd *Job*, where is the Monument of some Prophet or Holy Man, which the *Turks* apprehend to be *Job's* (and so little Knowledge have they in History and Chronology, that they make *Job* to be one of *Solomon's* Judges, and *Alexander the Great* General of his Army.) At this Place, after solemn Prayers that God would prosper the new Emperor and inspire him with Wisdom, the *Musti* embracing him, pronounces the Benediction; and the *Grand Seignior* solemnly swears to maintain the *Musleman Faith* and *Laws* of the Prophet *Mahomet*; but their Doctors, it seems, notwithstanding hold that he is oblig'd only to observe that Part of the *Mahometan* Law which relates to Religion: That for the rest he may controul or alter it, or which is the same Thing, interpret it in

what Sense he pleases. What contributes mightily to that implicit Obedience the *Turks* pay their Sovereign, is the Lessons that are taught them of this Kind from their Infancy, especially those who are brought up in the Seraglio, and design'd to fill the greatest Employments in the Empire: They are even taught that to die with Submission and Resignation, when the Emperor commands their Lives, will entitle them to the Crown of Martyrdom, and a Seat in Paradise: Insomuch, that 'tis reported of one of the Grand *Viziers*, who had long serv'd his Prince with great Honour, That he acknowledged he had arriv'd to the greatest Glory he could aspire to in this Life, and only waited to die by the Sentence of the Grand *Seignior* as a Consummation of all his Honours. But this is a Strain of Submission, or rather Ambition, which I believe is seldom imitated, and might probably be a sly Insinuation of what the most faithful Ministers of the Porte were to expect after all their Services, rather than any Desire of the *Vizier's*, to compleat his Happiness by a sudden removal to Paradise.

Those who receive any Pay, or Salary from the Government, or are in any Office under the Crown, are stil'd the Grand *Seignior's* Slaves, which is a much more honourable Title than Subject here, as well as in *Persia*; and in Effect, they have the Command of those Subjects who are not in the Grand *Seignior's* Pay, and insult them at their Pleasure. The Term Slave in *Turky* signifies one who is entirely resign'd to the Emperor's Will, and ready to execute whatever he commands, how difficult or dangerous soever it be.

The

The young Lads who are educated in the Seraglio, and design'd for Employments in the Government, are call'd *Ichoglans*; they are the Children of Christian Parents taken in War, or Presents of the Viceroy's and Governors from *Georgia*, *Circassia* and the remote Parts of the Empire. The most beautiful, well-shap'd, sprightly Children that can be met with. The Grand *Seignior* reviews them before they are admitted, and orders them to be receiv'd into the Seraglio of *Pera*, *Adrianople* or *Constantinople*, which are the three Colleges or Seminaries, where they are educated according to the Opinion he entertains of them; but those who are order'd for the Seraglio of *Constantinople* are esteem'd most in the Way of Preferment, and are placed under the Care of the chief of the white Eunuchs call'd the *Capi Aga*. The Eunuchs treat their Pupils with extraordinary Severity, 'tis said, not passing by the smallest Faults, sometimes they order them a certain Number of Blows upon the Soles of their Feet, and at others punish them by Watching, Fasting, &c. making them undergo a severer Discipline than the Novices in a Monastery.

The first Lessons which are taught them, are Silence, and an humble modest Behaviour: Then they are instructed in the Rites of the *Mahometan* Religion, and to speak, read and write the *Turkish* Language, and afterwards the *Persian* and *Arabick*. Their Diet is Rice, and other wholesome Food fit for Scholars, and their Cloathing generally of *English* Cloth. They are never from under the Eunuchs Eyes, and lodge in long Rooms upon *Sofas*, where Lamps are always



burning, and an Eunuch between every five to inspect their Behaviour. When they are fit for manly Exercises, they are taught to handle the Spear, to draw the Bow, and throw the Gerit or Dart, in which they spend several Hours in a Day, and are severely corrected if they make no Proficiency. Thus by constant Exercise they improve their Health and Strength, and become fit for military Employments: They are taught, as in *Persia*, to shoot their Arrows on Horse-Back in a full Carreer, Backwards, Forwards, Sideways, and almost in any Posture: And at these Exercises the Grand *Seignior* himself is sometimes present.

They are also taught such Employments as may make them serviceable to the Grand *Seignior*, or fit to attend his Diversions. When they have made a tolerable Proficiency, they are advanc'd to a superior Class, and change their Cloth Vests for rich embroider'd Silks; and their Salaries are augmented, and they are advanced as Places fall, to the *Hazna Oda* or Chamber of the Treasury, or to the *Kilor*, or Dispensatory, where Drugs and Cordials are kept for the Grand *Seignior's* Use; and from these two Chambers they are elected into the highest Class in the *Seraglio*, call'd the *Haz Oda*, which consists of forty Pages who attend the Grand *Seignior's* Person, twelve of whom hold the principal Offices at Court, viz. 1. The *Seliſtor Aga*, or Sword-Bearer. The *Chiobadar Aga*, who carries the Grand *Seignior's* Cloak. The *Rechirtor Aga*, who holds his Stirrup. The *Ebriſtar Aga*, who carries his Water to drink or wash with. The *Tulbentar Aga*, who makes up his Turban. The *Kemhofar Aga*, the

the Keeper of the Wardrobe. The *Chefneger Bassa*, or chief Sewer. The *Zagargee Bassa*, who looks after the Dogs for Sport. The *Turnachgee Bassa*, who pares his Nails. The *Berber Bassa*, or chief Barber. The *Muhosebegee Bassa*, or chief Accountant, and the *Teskeregee Bassa* his Secretary. The *Dogan Bassa*, or chief Falconer; and the *Hammumgee Bassa*, or Keeper of the Baths, are also great Officers at Court. Those who are thus arriv'd to the Dignity of being of the Royal Chamber, and are constantly under their Prince's Eye, are frequently presented by him, with Swords, Bows, Vests, &c. And are permitted to accept Presents for the Intercessions and Applications they make in Behalf of others. They are also sent with Orders to the *Viceroy*s, *Bassas*, and Tributary Princes, from whom they receive large Presents in Money, Jewels, Horses, &c. And as Places or Governments fall, they are preferr'd to them; but few are preferr'd out of the *Seraglio* till they are arriv'd at the Age of forty Years, or thereabouts, when their Judgment is look'd upon to be mature, and the Heat of Youth is pretty well allay'd. When they are rais'd to any Command or Government, they are usually handsomly presented by the *Sultanas*, the Eunuchs and principal Members of the *Seraglio*, as Favourites of the Grand *Seignior*, and with great Ceremony take their Leaves of the *Capi Aga*, or principal Eunuch, and other Officers of the *Seraglio*, recommending themselves to their Patronage in their Absence, and desiring to cultivate a Friendship with them: And in their Complements on those Occasions, 'tis said, they do not come short

short of any Courtiers in *Christendom*: For though the *Turks*, in Contempt of all other Nations, behave themselves with a barbarous Haughtiness and Neglect towards them; yet among themselves they are as Ceremonious, and observe the Rules of Civility as Punctually as any Court in the civilized World.

Unnatural Love.

It is observed of the young Lads of the *Seraglio*, that never having so much as a Sight of Women, they become fond of one another, and though some have given the Name of Platonick Love to this Passion, it frequently ends in Sodomy. They say abundance of fine Things indeed upon this Subject, and call it a Step to the perfect Love of God, and say, they only admire his Image and Beauty stamped upon his Creature; but so violent is their lustful Flame, that no Punishment, even that of Death it self, can deter them from pursuing their Amours: Notwithstanding they are so carefully watch'd by the old Eunuchs, they find Means of carrying on these Intrigues by Signs and Gestures, and Rivals frequently entertain such Jealousies of each other, as throws the whole Chamber into Confusion, making them despise the Severity of their Guardians, who beat them on those Occasions, as long almost as they have any Life left in them; and find at last that nothing can abate this inordinate Passion, but Separation and Banishment. Nor are the Youth only affected with it, but Persons of the highest Rank in the *Seraglio* frequently fall in Love with the Pages, and watch for a Sight of these young Fellows, as for a Mistress, when they pass by to the Mosques or Baths: And happy are they if they can find an Opportunity to make them



a Present, and procure Leave to retain them in their Service, as they sometimes do; and 'tis no uncommon Thing to see them made Sharers with their Masters in their Fortunes: Several of the *Turkish* Emperors themselves have been overcome by this brutish Passion, made their Pages their Favourites, and even caused the same Honours to be paid them as to themselves, and in a Manner their Companions in the Empire.

The Women of the Seraglio, we are informed, also entertain much the same Passion for each other, the Elderly especially court the Young, and present them with Cloaths, Money, Jewels, &c. so that it seems in vain to attempt to stifle or divert an amorous Flame; if it be not satisfied in a regular Way, it will be by some other Means. But what seems the most unaccountable Thing is, that the *Turks*, who take as many Women to their Bed as they please, should notwithstanding be addicted to this Vice.

The Mutes and Dwarfs make up another Part of the Grand *Seignior's* Court. The Mutes who are born Deaf, and consequently Dumb, are about forty in Number, and lodge in the Chambers of the Pages: They teach them how to discourse by Signs, and maintain a Conversation without the Use of Words, eight or nine of the favourite Mutes continually attend on the Grand *Seignior*. With these and the Dwarfs, who are a Kind of Buffoons, this Prince frequently diverts himself and passes away his leisure Hours: But if a Dwarf happens to be a Mute, and especially if he has been made an Eunuch, too great a Value cannot be set upon him. One of these, whom a certain *Bassa* presented to the

Mutes  
and  
Dwarfs.

Grand

Grand Seignior, was cloathed in the richest Tissue, and had the Liberty of passing all the Doors of the Seraglio, a Privilege scarce ever granted to any of the other Eunuchs.

Eunuchs.

Why the Eastern Princes should choose these unfortunate castrated Creatures to guard their Wives and Concubines, rather than trust the antient Matrons about them with the Care of them, is not easy to imagine, and possibly can only be resolved into Custom at this Day: But surely it is very inhuman to mangle or dismember one Man (perhaps a hundred) to satisfy the jealous or whimsical Humour of another; yet no Practise has been more universal, or of longer Duration in the Courts of *Asia*: Even among the *Jewish* Princesses, we find, part of their Court consisted of Eunuchs. Two of the *Grand Seignior's* Eunuchs have very extensive Commands, namely, the *Kissar Agasi*, or Superintendent of the Women, who is a Black Eunuch: And the *Capi Agasi*, or White Eunuch, who has the Command of all the Pages and White Eunuchs of the Court: But of these, and the rest of the Great Officers of the Eunuchs, I shall speak more largely, when I come to enumerate the Officers of State.

Ladies of  
the *Seraglio*.

The Ladies of the *Haram* or *Seraglio*, as it is usually called, are a Collection of Young Beautiful Virgins, taken Captive in the Wars, or sold into *Turky*; most of them born of *Christian* Parents. At their first Admission they are committed to the Charge of an old *Duena* or *Governante*, and taught Musick, Dancing and other Accomplishments, and furnished with Rich Cloaths and Jewels, to render them as agreeable to their Lords as possibly.

possible. Several of them frequently Play and Dance before the *Grand Seignior*; while others entertain him with their Conversation. When he makes choice of any one to be in private with him, she is complimented, 'tis said, on the Occasion by the Ladies of the Court; and being dress'd to all the Advantage imaginable, is conducted to his Embraces with Songs and Musick, as a Matter of no small Triumph, to be distinguish'd for her Superior Charms, among such a Crowd of Beauties. After she has been admitted to this Favour, she has an Apartment, Servants and an Equipage appointed her, suitable to that of a Royal Concubine: And if she have the good Fortune to bring the first Son, she is crown'd with a Coronet of Gold set with precious Stones, and stil'd the *Hafaki Sultano*: But those who have Children afterwards have not the like Honour conferred upon them; but are only stiled the 1st, 2d and 3d Concubine, &c.

The *Grand Seignior's* Daughters are married very young to the *Bassa's* or Viceroy's of Provinces, who are obliged to keep Courts, and entertain them like so many Sovereigns, and are as much Slaves to these young Princesses, as other Women usually are to them. Upon these Occasions, the *Bassa* who has the Honour of matching with the *Grand Seignior's* Blood, is oblig'd to make large Presents to the Emperor, who, by this means, raises very considerable Sums: But so tyrannical are these Ladies, that they will oblige their Spouse to put away all the rest of his Wives and Concubines, how long soever he has liv'd with them: And if he casts an amorous



Glance on any of her Female Slaves, it is as much as his Life is worth.

The *Grand Seignior* never marries or contracts himself to any Woman ; nor are his Concubines ever the Daughters of *Mahometan* Princes, or of any of his *Mahometan* Subjects : But as they are introduced very young into his *Haram*, they are generally educated in the Principles of the *Mahometan* Religion. If the *Sultana Hafaki* loses her Son, she loses her Honour with him, and the next who happens to have a Son succeeds in her room. The Ladies of the *Haram* are scarce ever suffered to go abroad, except when the *Grand Seignior* removes from one Palace to another. When they travel by Water, a Troop of Black Eunuchs convey them to the Boats, which are enclosed on all Sides with narrow Lattices. And when they go by Land, they are put into close Chariots, and Signals are made at certain Distances, to give Notice that none approach the Road they March. When the *Grand Seignior* is disposed to give the Ladies an Airing in the Gardens of the Palace, *Helvet* is cry'd, and all People are obliged to remove a great Distance from them, though the Walls are as high as those of a Nunnery ; and before they enter the Garden, an Officer of the White Eunuchs searches all the Walls, to see that there be none of the young Fellows, who are educated in the *Seraglio*, or any other Person there ; of which having given Notice to the *Kisler Aga*, he takes the Ladies out of their Apartments, and leads them into the Walks, planting Eunuchs at the Windows, and every Place from whence any Person can possibly view the Gardens.

Besides

Besides the Females which are kept in the *Haram* for the Entertainment of the *Grand Seignior*, there are a Multitude of other Female Slaves, whose Business it is to wait on the former. There are also Male Slaves call'd *Agiamoglans*, besides the *Icholans* above-mentioned, assign'd to meaner and more laborious Employments, who are the Sons of *Christian* Parents; in these Strength of Body and good Limbs are more regarded than the Endowments of the Mind. These are the Porters, the *Bostangi's* or Gardeners, the *Baltagi's* or Hatchet-Men, who cut and carry in Wood, the Watermen, the *Asgees* or Cooks and Officers of the Kitchen, Butchers, Confectioners, Attendants of the Hospital or Infirmary, &c. 'Tis said there are not less than ten thousand of the *Bostangi's* or Gardeners, about the Gardens of the Palace. Of these some are call'd *Hasaki* or Royal, and are employ'd in carrying Messages from the *Grand Seignior*, and bear a considerable Sway. The Power of the *Bostangi Bassa* is very great, for he has not only the Command of the Royal Gardens and Pleasure-Houses, and oversees the Water Works, but he has a Jurisdiction all along the *Bosphorus* to the Mouth of the *Black Sea*, his Command extending also far into the Country.

The *Agiamoglans* in general undergo a very severe Discipline, being enur'd to Labour, Watchings, Fastings, and other Mortifications. Their Cloathing is coarse Cloath of *Salonica*, their Caps of Felt, in the Form of a Sugar Loaf, and of a Hair Colour, some of them are taught to Write and Read, but they are generally brought up in rougher Exercises, as Running, Leaping, Wrestling, and all kind

of Laborious Employments. They lodge in Sheds, built under the Walls of the *Seraglio*, and have Rice and Flesh distributed to them plentifully enough. Their Pay is very small, four or five \* *Aspers* a Day, and are regularly paid it every three Months.

\* An *Asper* about an Half-penny.

Officers of State.

I come next to give an Account of the great Officers of State, who are generally of the Number of the Royal Slaves, who have had their Education in the *Seraglio*: And at the Head of these is the *Grand Vizier*, on whom the *Grand Seignior*, in a manner, devolves his Authority, leaving the Administration entirely in his Hands. He has the sole Command both in Peace and War: Has the Direction of the Revenue, and is the Supreme Judge in Civil as well as Criminal Causes; though it is very rare they met with a Genius capable of executing so many different Charges. When the *Sultan* advances any one to the Post of *Grand Vizier*, he delivers him the Seal of the Empire, upon which is engraven his Name, and the *Vizier* always carries it in his Bosom; and under this Seal he issues his Orders. He disposes of many Honours and Offices, and has scarce any Limits to his Power, unless in Military Matters, where, 'tis said, he cannot inflict any Punishment on a Soldier without the Concurrence of his Commander. His Court is always open, and he gives Audience to the meanest Subject. He appears with abundance of Magnificence, having a Turbant adorn'd with two Plumes of Feathers, and set with Diamonds and Precious Stones. His Guard consists of four hundred *Bosnians* or *Albanians*, and is attended by some of them on Foot when he goes to the *Divan*: But when he takes

*Grand Vizier.*



takes the Field, they are all gallantly Mounted and Arm'd with a Pair of Pistols, a Launce, a Sword and Hatchet.

When the Command of the Army is conferr'd on the *Grand Vizier*, the *Grand Seignior* takes one of his Plumes from his Turbant at the Head of the Army, and delivers it to the *Vizier*, who Places it in his own, after which the Soldiers look upon him as their General. In time of War he has Power of filling all vacant Posts, and rewarding his Officers with the best Governments in the Empire; and tho' the *Sultan* himself disposes of the principal Offices in time of Peace, the Recommendation of the *Vizier* seldom fails to procure them for whom he pleases. Notwithstanding the stated Salary of the *Vizier* amounts to no more than five thousand Pounds per *Ann.* the Perquisites of his Office furnish him with immense Sums, being perpetually presented by all who have or expect Places under the Government. His great Rivals in this particular are the *Sultana* Mother, the Favourite *Sultaneſs*, and the chief Eunuch, who having the *Grand Seignior's* Ear in his Retirements, frequently get their Friends advanc'd, and defeat the hopes of the *Vizier's* Creatures: They are also Spies upon the *Vizier's* Conduct, and sometimes occasion his Disgrace and even the loss of his Head, insomuch, that nothing can be more precarious than the Post of a *Grand Vizier*. It was look'd upon as a Miracle almost when the two *Cuperli's*, Father and Son, enjoy'd this Office without suffering any Disgrace, and died at last in their Beds, which was in a great measure owing to the Successes they met with, as well

well as their own Merit, tho' that is allow'd to be very great, having discharged so many important Offices as are annex'd to the *Grand Vizier's* Post, with Honour and Reputation.

The Treasures which the *Vizier* heaps up, sooner or later flow into the *Grand Seignior's* Coffers, Presents are ever expected from him, especially when his Sovereign honours him with a Visit, and considerable Sums are demanded of him frequently by way of Loan: He is therefore oblig'd to set every thing to Sale to replenish his Bags; but this must be done with some Address, or his Enemies will not fail to exclaim against his Conduct, and procure his Disgrace. The *Vizier* is look'd upon to be much more secure in time of War than in Peace, especially if he meets with but tolerable Success, for the Troops seldom lie still long but they mutiny, and perhaps demand the Heads of those whom they imagine their Enemies: And we find these *Sultans* ready to give up any Minister, and even every Favourite they have, rather than run any hazard on their Account.

*Viziers of  
the Bench.*

Besides the *Grand Vizier*, there are six others stil'd *Viziers* of the Bench of Council, and *Bassa's* of the three Horse-Tails, because there are three Standards or Horse-Tails carried before them, whereas other *Bassa's* have but one. These *Vizier* are Men learned in their Law, and well vers'd in Politicks, whom the *Grand Vizier* summons to the *Divan* at his Council, tho' he is at Liberty to take or reject their Advice as he sees fit: The *Musti* and other Civil Judges are also frequently call'd to assist at their Councils, and ordinary

ordinary Matters are usually referr'd to some of their Determinations.

Their *Divans* are both Councils and *Divans*. Courts of Justice, and is held every Day of the Week at the *Viziers* Palace, except *Fridays*: He goes also four times a Week to the *Divan* in the *Seraglio* in great State, being preceded by the *Chiaus Bassa*, and several other *Chiaus*es and *Virgers*, and attended by the great Officers of the Empire, and his *Albanian* Guards on Horse-Back, the People shouting and wishing him Prosperity as he marches thro' the Streets. When they draw near the Gate the *Bassa's* hasten their March, and range themselves on the Right-side of the first Court, as the *Grand Vizier* passes by: The whole Company dismount in the first Court and pass on to the second, where the *Sphai's* and *Janizaries* are planted on the Right and Left: Upon the entering the *Divan*, Prayers are made for the Prosperity of the present Emperor; and, some say, for the Souls of the departed: Upon the *Grand Vizier* and the Courts coming into the *Divan*, all the People who are there in Expectation of them, Prostrate themselves on their Faces to the Ground: The *Grand Vizier* being seated, the two Chief Justices takes their Places on the Left-hand of him, which is the Post of Honour in *Turky*: The chief Justice of *Europe* next him, and the Chief Justice of *Asia* in the second Place; and next to these the Treasurers of the Empire: On the Right-hand of the *Grand Vizier* sit the other *Viziers* with their Seals, and if there be any *Beglerbeg* or *Viceroy* arriv'd from his Government, he is plac'd next to the *Viziers*.

The



The first Business the Court enters upon, is the State of the Revenue : The *Chiaus Bachi* takes off the Seal from the Door of the Treasury and brings it to the *Grand Vizier*, who examine it, after which the Treasury is open'd, and Money receiv'd and issued out as there is Occasion, and the Door is seal'd up again: Foreign Affairs are next considered, and then the Domestick, and Orders, Grants, Patents, &c. are dispatched. The *Reis Effendi*, or Secretary of State, records the Acts of State, and has the care of transmitting the Orders of the Porte to the respective Viceroy's and Governors. The publick Business being over, the Court proceeds to hear Criminal Causes, and the Accuser appearing with his Witnesses, the Offender is condemn'd or acquitted without delay ; and Civil Causes conclude the Business of the Day.

Officers  
of the  
*Seraglio*.

I shall here take an Opportunity of describing the Great Officers of the *Seraglio*, according to a Modern Traveller : The first he mentions is the *Kislar Agasi*, who is the Chief of the Black Eunuchs, and Keeper of the Virgins. 2. The *Capi Agi* or *Agasi*, who is the Chief of the White Eunuchs: He is always near the *Grand Seignior*, and introduces Ambassadors and Ministers to his Presence, and none goes in or out of the *Grand Seignior's* Apartment without his leave: He has a Privilege beyond any other Officer, of wearing a Turbant, and riding on Horse-Back ; in the Palace, he Waits upon the Emperor to the Door of the *Sultana's* Apartment, but has no Authority beyond. They trust the Ladies to the care of the ugliest Black Eunuchs that can be met with : One Reason

Reason of which perhaps may be, that their Lord may appear the more amiable.

The next Officer is the *Nozadabachi*, who is Governor of forty Pages of the Bed-Chamber : After him the *Serai Agasi*, who takes care of the Repairs and Furniture of the *Grand Seignior's* Apartment. 3. The *Hospodar Bachi*, who is entrusted with the Emperor's private Treasure, or Privy Purse. And 4. The *Kilargi Bachi*, or Keeper of the Cellars, Kitchens and Confectionaries.

After these are the *Dogangi Bachi*, or *Grand Falconer* ; the *Kokedar*, who puts on the Emperor's Vest ; the *Kikabder*, who holds the Stirup ; the *Selieter*, or Sword Bearer ; the *Hummangibahti*, or Keeper of the Baths ; the *Ciamica Bachi*, who has the care of the Linnen, and the *Gerit Beg*, who is Master of those who shoot with the Bow and handle the Lance. These Officers are allow'd to wear Turbants out of the *Seraglio*.

Those in Inferior Employments are distinguished by the Form of their Caps. The *Bostangi's*, who belong to the Gardens and the Emperor's Barges, wear a long Red Cap which falls back upon their Necks. The *Battagi's*, or Hatchet Men, who cut Wood, wear a Cap like a Sugar-Loaf. The *Halvagi's*, who belonging to the Kitchen, wear a White Cap flat as the Crown of a Hat.

Without the *Seraglio* is the *Caimacan*, or Out of Governor of *Constantinople* : He is the *Grand Vizier's* Lieutenant, and supplies his Place in the Seraglio his Absence, and even gives Audience to his Ambassadors. The *Aga*, or General of the *Aga of the Janizaries*, is an Officer of great Reputation, *Janizaries* having a hundred thousand *Janizaries* en-

roll'd under his Command, tho' I perceive there are not near so many in actual Service, but abundance of People enter themselves in that Body on Account of the Privileges they enjoy. The *Chiaux* are Messengers of the Court and attend the *Grand Seignior's* Orders, and are sometimes sent to take off a *Bassa's* or Governor's Head : Of these the *Chiaux Bachi* is the Chief.

*Beglerbegs.*

The *Beglerbegs*, or *Viceroy's* of Kingdoms, have several Provinces or *Sangiackships* under them, as has been observ'd already ; and most of them have Lands or Rents assign'd them out of the Countries and Places under their Jurisdiction for the Maintenance of their Court, and the Troops under their Command ; and are call'd *Has ile Beglerbeglick* : The other *Beglerbegs* have their Salaries paid them by the Treasurers of the Empire (as have the *Sangiacks* and Governors of Places under them) and these are stiled *Saliane Beglerbeglick*. But these *Viceroy's* and Governors get much more by Presents, and by squeezing and oppressing the People under their Command, than by their stated Allowance.

*Beglerbegships or Vice Royalties. In Asia.*

The *Beglerbegs* of the first sort are generally reckon'd about twenty in number. The first of which is the *Viceroyship* of *Anatolia*, or *Asia Minor*, has fourteen *Sangiackships* or Provinces contained in it. 2. *Caramania*, antiently *Cilicia*, which hath seven *Sangiacks* included in it. 3. *Diarbeck*, or *Mesopotamia*, hath nineteen *Sangiacks*. 4. *Scham*, or *Damascus*, seven *Sangiackships*. 5. The *Beglerbegship* of *Sivas*, a City of *Armenia Major*, which hath six *Sangiackships* in it. 6. *Ezerum*, on the Confines of *Georgia*, which hath eleven *Sangiackships*. 7. *Van*, in *Turcomania*, contains



contains fourteen *Sangiackships*. 8. *Tchildir*, on the Confines of *Georgia*, commands nine *Sangiacks*. 9. *Sherisoul*, in *Curdestan* or *Assyria*, commands twenty *Sangiacks*. 10. *Halep*, or *Aleppo*, 7 *Sangiacks*. 11. *Marasch*, near the River *Euphrates*, four *Sangiacks*. 12. *Kibros*, or *Cyprus*, commands seven *Sangiacks*. 13. *Tarabolus Scham*, or *Tripoli*, in *Syria* commands four *Sangiacks*. 14. *Terbozon*, or *Trabezond*, upon the *Black Sea*, formerly the Imperial Seat of the *Commeni*, commands fourteen Castles, but no *Sangiacks*. 15. *Cars*; commands six *Sangiacks*. 16. *Moufal*, or *Niniveh*, in *Assyria*, commands five *Sangiacks*. 17. In *Europe*. In *Europe* the first *Beglerbegship* is that of *Rumuli*, or *Romania*, the most Honourable Post in the *Turkish Empire*. 18. The Captain *Bassa*, or Admiral, hath not only the Command of the Fleet, but is a *Beglerbeg*, and commands thirteen *Sangiacks* by Land, either on the Islands of the *Archipelago*, or the Continent. 19. The *Beglerbegship* of *Bosnia*, divided formerly into *Liburnia* and *Dalmatia*, now call'd *Sclavonia*, in which are eight *Sangiacks*. There is besides these, the *Bassa* of *Cassa* or *Theodosia* in the *Taurica Chersonese*, who commands only some poor Villages, and hath no *Sangiacks* under his Command. *Egypt.*

The *Saliane Beglerbegships*, who are paid out of the *Grand Seignior's Treasury* are, 1. The *Beglerbeg* or *Viceroy* of *Grand Cairo*, who has the Government of the Kingdom of *Egypt*, and commands sixteen *Sangiacks*. *Bagdad.* And. 2. The *Beglerbegships* of *Bagdad* or *Babylon*, in which are contain'd two and twenty *Sangiackship*. To these some add the Governments of *Algiers*, *Tunis* and *Tripoli* in *Barbary*; but these are now in a manner Independent

dependent of the *Turkish* Empire, and treat with other Princes as Sovereign States.

Every *Beglerbeg*, *Bassa*, &c. is obliged for every 5000 *Aspers* of Rent assign'd him, to bring a Soldier into the Field compleatly Arm'd, and to make their Court to the *Grand Seignior*; they sometimes bring more than they are obliged to raise. Of the *Beglerbegs* some have the Title of *Viziers*, (*viz.*) The *Beglerbegs* or *Bassa's* of *Anatolia*, *Babylon*, *Cairo* and *Buda*; but as the Territory belonging to the last is now under the Dominion of the Emperor, I presume the Honour of *Vizier* is transferr'd to some other *Bassa*.

3 Great  
Officers  
in each  
Govern-  
ment.

These are the great Governments or Viceroyalties of this Empire: In every one of which there are three principal Officers, (*viz.*) The *Musti* or Chief Priest. The *Reis Effendi*, who is sometimes stil'd Chancellor, and sometimes Secretary of State, in whom both those Offices seem to be united; and the *Testerdan* or Treasurer, who are of the *Bassa's* or *Beglerbegs* Council, and generally Spies upon his Actions. Appeals lie from these Officers to those at *Constantinople* of the same Denomination, whose Power extends over the whole Empire.

Tartary,  
Crim, &c.  
Subject  
to the  
Turk.

I proceed to enquire in what manner the *Han* or *Cham* of *Crim* and *Little Tartary* is dependent on the *Turk*: And upon the Accession of any *Han* to the Throne, I find, the *Grand Seignior* claims a Power of confirming or rejecting him; and generally keeps the Eldest Son of the *Han*, as a Hostage, with him. He makes him also take an Oath of *Felty* to him at his Inauguration. On the other hand, the *Tartar* pretends, that on Failure of Issue of the *Ottoman* Line, the Empire

Empire is, by antient Compact, to devolve upon his House ; the Expectation of which, 'tis said, has no small Influence on these Princes; to keep them firm to the *Turkish* Interest ; and the *Tartar*, with this View, proves as obedient to the Command of the *Grand Seignior*, as any other of his Viceroy's : The *Grand Seignior* indeed, does not send his Commands or Orders, to the *Han*, in the same manner he does to other Governors, but signifies his Pleasure, and transacts every thing with him by way of Letter ; and when the *Sultan* writes to the *Han* it is in the following Stile, viz. *To the Possesser of excellent Power and establisht Glory, the King of Crim Gian Begli, &c.* According to antient Compact between these Princes, 'tis said, whenever the *Grand Seignior* takes the Field, the *Tartar Han* is to attend him with an Army of one hundred thousand Men ; but if the *Vizier* or any other General is in the Field, he is obliged to send but forty or fifty thousand, under the Command of one of his Sons or some of his Generals, who maintain themselves out of the Plunder they take, or rather the Captives they make ; for nothing is surer or readier Money in *Turky*, than a young Male or Female Slave, of whom they usually carry away many thousands into Captivity in time of War, and do not altogether desist from the Practice, in time of Peace.

They march several Days into an Enemy's Country before the *Turkish* Army, and do no manner of Damage as they advance, but when they turn their Faces home again, they burn, ravage and spoil every thing in their way, driving and carrying away all the Inhabitants



Inhabitants before them, into miserable Slavery; and that they may use the more Expedition, every *Tartar* takes three or four Horses with him to mount his Captives on, and so makes a running March of it Day and Night, till they find themselves in Security, that 'tis impossible for regular Forces to come up with them, and they are a Match for any other.

Tributary  
Coun-  
tries.  
*Moldavia.*

I come now to treat of those Countries which are tributary to the *Grand Signior*, viz. *Moldavia* and *Walachia*, the Natives whereof are generally *Christians*. *Moldavia* was first made Tributary to the *Turks* by *Mahomet* the Great, but revolted afterwards, and was not totally subdued till the Year 1574: The *Turk* still allows them Princes of their own, but has no regard to the Royal Line, or to the Qualifications of the Person raised to that Dignity, but seems to choose some obscure worthless Creature to set over them, from whom he can apprehend no Danger, and whom he makes a Tool of to squeeze and oppress the People, in a much greater Degree than any of the rest of his People who are under the Government of *Bassa's*. The Yearly Tribute this Country pays to the *Grand Signior*, is 120 Purfes in Money, amounting to fixty thousand Dollars; ten thousand \* Okes of Wax; ten thousand Okes of Honey; six hundred Quintals of Tallow; five hundred Ox Hides; five hundred Pieces of Canvas; besides a Thousand Okes of Wax, for the Service of the *Arsenal*. To the Prime *Vizier* they present ten Purfes, or five thousand Dollars, and Sables for a Vest. To the Chief Steward 500 Dollars: And to the Treasurer

\* 2 lb. and  
an Half.

Treasurer the same. And besides this stated Tribute, great Sums are continually extorted from them by one Artifice or another; among which may be reckon'd the Price paid for the Principality, which is every three Year set to Sale, and there is paid to the *Grand Seignior* at least, 150 Purfes, or seventy five thousand Dollars. To the *Valede* or Queen Mother, 50 Purfes or twenty five thousand Dollars. To the *Grand Seignior* Favourite 5000 Dollars. And to the *Kisler Aga* or Chief of the Black Eunuchs, as much; besides great Sums extorted by the Prime *Vizier* and other Officers on driving the Bargain: And all this Money being taken up at Interest of 50 per Cent and sometimes Cent. per Cent. by Persons who have no Estates, they are forc'd to pillage the poor People under their Government, who are more oppress'd by the Extortions of their own Princes, as they are stiled, than any People in the *Turkish* Dominions.

*Walachia.*

The State of *Walachia* is worse than that of *Moldavia*, their Tribute being much heavier, for they pay to the *Grand Seignior* annually 260 Purfes or an hundred thirty thousand Dollars, and other Articles proportionably, as has been specified in *Moldavia*: And the Princes of both these Countries are obliged to serve the *Grand Seignior* in his Wars with their Troops, as will appear in treating of the Forces of the Empire,

*Ragusa.*

Among the Tributaries of the *Turkish* Empire, I had almost overlook'd the little Republick of *Ragusa* on the Coast of *Dalmatia*. This Common-Wealth is more antient than that of *Venice*, and has supported it self by a timely Submission to such Powers as it apprehended

prehend any Danger from, and thereby procured the better Terms ; though the *Italians* say, that to maintain the Name of a Free Republick, they became Slaves to all the World : But so jealous are they of being enslaved by their own Governors, that they change the Chief Officer, who resembles the *Doge of Venice*, every Month, and others Weekly, and the Governor of the principal Castle of their City continues in that Post but four and twenty Hours, a new one being nominated every Night by the Senate, who without any Ceremony, is taken and led away blindfold to the Castle, and no Person is acquainted who has the Command that Night, but those concern'd in the carrying him thither ; so that there is no room for forming a Conspiracy to betray the Place.

*Georgia.* Some Provinces of *Georgia*, or *Iberia*, are reckon'd also among the Tributaries of the *Mengrelia* *Turkish* Empire, and part of *Mengrelia*, and these pay their Tribute in young Boys and Virgins, looking upon the parting with their Children into *Turky*, as the readiest Road to their Preferment, as has been hinted already.



## C H A P. V.

*Treats of some Maxims of the Turkish Policy.*Policy of  
the *Turks*.

THERE is nothing the *Turks* apprehend contributes more to the Peace and Security of their Empire, than their destroying all Appearance of a Nobility and Great Families amongst them, and suffering no Succession to Estates or Offices. Their *Bassa's* and Governors are all taken out of the *Seraglio*, perfectly ignorant of what Blood or Family they were of, and have no Powerful Relations or Dependants to support them, if they should entertain any aspiring Thoughts. The Duration of their Command also is so very short, that they have not an Opportunity of Ingratiating themselves with the People, or forming an Interest superior to that of the *Grand Seignior's*; and of all the Rebellions that have been form'd by the *Bassa's* of distant Provinces, we scarce find any one that has been of any long Duration: the Rebels have been usually dispersed without coming to a Battle. The *Sultan* has no more to do, but to procure their Leader to be taken off, and he is sure of a Victory without Fighting, there being no powerful Relations to support the Cause; and 'tis further observable, that when a Rebel does meet with Success, he is never able to maintain himself any other way than by setting up another Prince of the Royal Family, who is no sooner establish'd in the Government, but he usually makes the Person who rais'd him a Present of a Bow-string, for fear of being serv'd as his Predecessor was before him.

## The Present State of

It is true, the *Bassa's* of some Petty Governments have been allow'd the Privilege of leaving their Commands to their Children, as heretofore the *Bassa* of *Gaza* ; but one of them happening to live seventy five Years in that Government, it was thought so ill a Precedent, and so contrary to the *Turkish* Politicks, to suffer a Person to remain so long in one Command, that he was invited to Court, and without any Process or Charge against him, order'd to be Strangled as soon as he arriv'd.

And because Power naturally attends on Riches, if they remain long in a Family, the Wealth of a *Bassa* is scarce ever permitted to descend to his Children. The *Grand Seignior* is Heir to all his Officers, and immediately seizes on the Estate, bestowing only a slender Maintenance on the Children of the Deceased. If a *Bassa* dies, who is married to a *Sultana*, the Sister, Daughter, or other near Relation of the *Grand Seignior* ; Her *Kabin* or Dowry is first to be deducted out of the Estate, being usually an hundred thousand Dollars, and the remainder devolves on the *Sultan*. And lest the Issue of a *Sultana* should entertain any ambitious Thoughts, it is a fundamental Maxim amongst them, that they shall never be capable of any Office in the Empire, or any higher Employment at most than that of a *Capigi Bassa*, or Porter to one of the Gates of the Palace ; and those who happen to be of the Royal Female Line, dare not so much as mention their Pedigree, least they shou'd give any Umbrage to the Government.

The *Bassa's* have no certain Time in their Commands, but remain there till remov'd or recall'd,

recall'd, as the *Grand Seignior* pleases; except the *Bassa* of *Grand Cairo* in *Egypt*, who hath the space of three Years usually allotted him, in which he grows vastly Rich by the Extortions he commits in that wealthy Province; but the *Sultan* generally shares the Spoils with him on his return, and sometimes sends him the Bow-String, and seizes on the whole. Thus the *Grand Seignior* does not only secure himself by the frequent Change of his Officers, but enriches himself at the same time; and he does not only squeeze them when they resign their Charge, but has a prodigious Sum paid him on their entring upon their Post. The *Bassa's* of *Grand Cairo* and *Babylon* pay him between three and four hundred thousand Dollars, some 200000, and others 50000, according to the extent of their Commands; and this they are forced to take up at the rate of 40 or 50 *per Cent.* of the covetous Eunuchs of the *Seraglio*; so that no *Bassa* enters upon his Command till he is plung'd over Head and Ears in Debt, and is oblig'd by all manner of ways, Just or Unjust, to fleece the People to repay the Loan, which he makes the more haste to do, not knowing how short his time may be. Add to this the narrow selfish Principles in which they are educated, and we may easily make an Estimate of the Happiness of the People under such Governors. As for Justice, this is set to sale as frequently as any other Merchandize; it is a common thing for both Parties to apply themselves to the Judge before the Cause comes to be heard, and to bribe him proportionably to the value of the thing in dispute; and as one observes, those who have paid dear for an Office must of necessity sell the Truth; and



so very ready are the *Turks* to prevaricate in their Evidence, especially where a *Christian* has a Dispute with a *Turk*; that one of our Ambassadors insisted upon it in a Treaty with the *Porte*, that the Testimony of a *Turk* shou'd never be admitted against the *English* Interest. But to proceed, The *Turkish* *Bassa's* and Governors being under a necessity of Oppressing the Subjects; and the People by continual Taxes and Seizures being reduc'd to a state of Poverty, their Spirits are sunk, and they patiently endure all kinds of Injustice and Violence. It is an Observation of the Lord *Verulam's*, *That it is impossible for a People overladen with Taxes ever to retain a brave Martial Spirit.* And we see the *Turk* now finds no great Difficulty in governing so many once powerful Nations. Whoever wou'd effectually enslave a People, must first Oppress and Impoverish them. These Oppressions, a judicious Author observes, are the apparent Cause of the decay of Arts and Sciences among the *Turks*, and of the neglect of manuring and cultivating their Lands; that their Houses and private Buildings are slight and will scarce endure twenty Years, and that they take no more Delight in Gardens and Plantations in a Country where Nature has contributed so much on her Part; for the People not knowing to whom their Possessions shall descend after their Deaths, contrive only for a few Years Enjoyment. The Danger also of building magnificent Palaces and laying out fine Gardens, is also to be consider'd, for this wou'd probably but hasten their Ruin; as it is criminal to be Rich, many of them affect to be thought Poor.

## C H A P. VI.

*Of the Arts the Turks use to increase their People  
and gain Profelytes.*

THE *Turks* endeavour to increase the number of true Believers, as they term it, by the many Privileges they confer on their Profelytes beyond the rest of their Subjects, which invites loose and dissolute People from all Parts of the World, to flock into their Dominions; and as it is look'd on as a meritorious Act to make a Profelyte, there is scarce any Man but will purchase or procure a young Slave susceptible of any Impressions, to make a Convert of. It gains him no small Reputation in the Place where he lives, to have encreas'd the Number of the Faithful. And though they compel no Man to renounce his Religion, yet if he have once made Profession of *Mahometanism*, it is Death for him to change again, and therefore there are very few, though sensible of the Baseness of renouncing the *Christian* Faith, that have Courage to own it. And some of these Renegadoes, 'tis observ'd, have proved more inveterate and fatal Enemies to *Christianity*, than the natural *Turks*. It is observ'd, that the greatest Successes of the *Turks*, at Sea particularly, have been obtain'd under the Conduct of these Renegadoes.

Arts used  
for the  
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Religion  
and Peo-  
pling the  
Country.

Antiently it was the Custom in *Turky* once in five Years to take away the Children of the *Christians*, and educate them in the *Mahometan* Superstition, by which they much encreased their People, and diminished the  
*Christians*

*Christians* in their Dominions : But this has been diffus'd some time, there being such vast Numbers of *Greeks*, *Jews* and *Armenians*, who continually flock in to partake of the Honours and Privileges annex'd to the Profession of *Mahometanism*. And if we consider the Oppressions and Contempt the poor *Christians* are expos'd to, and the Ignorance of the People, occasion'd by the extreme Poverty of their Priests, it is no wonder, as Sir Paul Ricaut observes, that many of them should renounce their Faith ; It is rather a Miracle that there are such great Numbers of *Christians* still remaining in *Turky*, where so many tyrannical Arts are used to induce them to turn *Mahometans* ; which next to the Providence of God is attributed to the strict Observation of the Feasts and Fasts of their Churches ; for wanting the Assistance of Catechisms and Sermons, they learn however from these outward Ceremonies and the Offices perform'd on those Days, a tolerable Knowledge of their Religion, which for want of celebrating, those Times, would be in danger of being lost.

The Slaves which are brought from *Tartary*, by the way of the *Black Sea*, are another great Addition to the *Grand Seignior's* Subjects ; and of these also they generally make Profelytes. A great many *Turkish Saiks*, or Ships, daily sail thro' the *Bosphorus*, freighted with poor *Christian* Captives of both Sexes, and of all Ages, carrying a Flag at the Topmost Head, signifying what Merchandize they are laden with. It is computed that at least twenty thousand *Christian* Slaves are imported this way only, one Year with another : The greatest part of whom are Women and Children.



dren, who with fair Promises are easily persuaded to become *Mahometans*.

Without these continual Supplies the *Turkish* Dominions would be but thinly Peopled ; for notwithstanding the *Turks* are allow'd as many Women as they will take, it is observed that they have not so many Children as those who confine themselves to one Wife ; which some ascribe to their being so much addicted to Sodomy. But I am apt to think, their giving themselves up so much to Lasciviousness, weakens them, and renders them unfit for the Business of Generation. Another Reason why the *Turks* have so few Children, is, that great Numbers of Women are lock'd up in the *Harams* of the Quality, who scarce ever enjoy the Company of their Lords ; and thus a great part of the Females of the Country lye fallow ; whereas in those Kingdoms where every Woman is allow'd to have a Man to herself, few of them die without Children : And as it has been observ'd, that the Number of Males and Females are pretty near equal every where, there must certainly be the greatest Encrease, where every Woman has her Mate.

Nothing would more weaken the *Turkish* Empire, Sir *Paul Ricaut* was of Opinion, than the preventing so many Slaves being taken and carried thither ; for by this means they would not only find a general want of Servants, but a Diminution of the better sort of People, for these Slaves generally become *Turks*, and are thereby entitled to the same Privileges with the Native *Mahometans*, and advanc'd to the highest Preferments. It is no small Inducement to the common People to turn *Mahometans*, that they are then allow'd to wear the  
White

White Turbant, and *Turkish* Habit, and distinguish'd from their Brethren the poor *Christians*, who are forc'd to undergo all manner of Indignities. Most People are ambitious of following the Fashions, and imitating those who have the Government in their Hands : 'Tis no wonder therefore that the *Greek* and *Armenian Christians* imitate the *Turkish* Habit as near as they dare, especially since it is attended by such high Privileges. And it is observ'd, that even while they remain *Christians* they are never better pleas'd than when they are allow'd, on some extraordinary Occasions, to appear without their *Christian* Distinction. Thus the same judicious Writer observes, that the subtle *Turks* make their very Habit an Allurement to draw over weak *Christians* to their Superstition. To the Covetous they offer Riches, and to the Ambitious Honour and Preferment ; and by these means gain more Profelytes than they could by the severest Persecution. Those *Christians* who adhere to their Principles are treated with Insolence and Contempt hardly to be born, the *Turks* have no more regard to them than to Beasts of Burthen, whom they suffer just to live, to perform such servile Offices as they don't care to be employ'd in themselves. But in this the *Christians* are happy, that they are exempted from serving in the Wars, because the *Turks* cannot rely on them ; except the *Moldavians* and *Wallachians*, who serve under their own Princes ; and these, 'tis observ'd, are always employ'd in the forlorn Hope, in all desperate Enterprises.

C H A P. VII.

*Treats of the Reception of Ambassadors, and of their Conduct in their Negotiations at the Porte.*

THE Persons of Ambassadors are not deemed so sacred here as in *Christendom*, notwithstanding their Law prohibits the offering them any Violence. The Emperor's Ministers are treated with more Respect than those of any other *Christian* Prince, his Dominions lying contiguous to *Turky*, and his Power appearing more formidable to them than that of those Princes who are more remote, and Power is the only thing almost, for which a *Mahometan* has any Veneration. The Imperial Ambassador, on his arrival in the *Turkish* Dominions, has his Charges born by the *Porte*, until the time of his Return; but the Emperor, by antient Custom and Agreement, is oblig'd to send a Present with the Embassy, for which another of equal Value is return'd by the *Turk*: But the Ambassadors and Ministers of other Powers, whose Design in sending them is look'd upon to be chiefly for the Promotion of Trade, as the *English*, *French* and *Dutch*, have scarce any other Return made them for their Presents than a Brocaded Vest at their Audience; the *Grand Seignior* thinking those Powers sufficiently gratified by the Privileges and Immunities he grants to their trading Subjects.

The Reception of Ambassadors.

The Court appears in all its Splendour, when Ambassadors are admitted to their Audience, and every thing seems to be contrived to manifest the Glory and Magnificence of



the Empire ; it is usually appointed on some of those Days when the *Janizaries* are paid, which is once in three Months, that the Ambassador may observe the Order and Discipline of their Troops, and the vast Sums, which are expos'd to view, for the Payment of them, which he sees piled up in Heaps. When the Ambassador is first introduc'd into the *Divan*, he is seated on a Stool cover'd with Crimson Velvet, near the *Grand Vizier*, and other *Viziers* of the Bench, and the Money being paid to the respective Officers, to be distributed to the Soldiers, an Entertainment is prepared for the Ambassador, who with the *Prime Vizier* and other *Viziers* of the Bench, and the *Testerdar* or Lord Treasurer, all dine at a Table, much lower than those we use, on which is placed a capacious Voyder of Silver, in this the Dishes are set, but no Table-cloth, Knives or Forks are us'd at their Meals. At two other Tables, in the same Room, the Ambassador's Attendants and some *Turkish* Officers of Quality sit. There are frequently three or fourscore Dishes serv'd up, but they are no sooner tasted than they are taken off again.

The Entertainment being over, the *Chious Bassa* conducts the Ambassador to an Apartment, with some of his Retinue, where Rich Silk Vests are presented them, made after the *Turkish* Mode, with which about twenty of them being cloath'd, two *Capigi Bassa's*, or Chief of the Porters of the Palace, with their Silver Staves in their Hands, introduce the Ambassador towards the *Grand Seignior's* Apartment, and after him are brought the Presents which the Ambassador makes, and are deliver'd to Officers appointed to receive them

them. The outward Courts of the Palace at this time are filled with *Janizaries*, who observe so profound a Silence, that there is not the least Noise hear'd amongst them. The Ambassador being brought to a great Portal at the Entrance of the place of Audience, here he finds several White Eunuchs, cloathed in the Richest Brocades and Tissues : None of the Ambassador's Train are permitted to go farther, except his Secretary, the Interpreter, and two or three more. At the Entrance of the Chamber of Audience hangs a Golden Ball, studded with Precious Stones, and about it great Chains of Rich Pearl. The Floor is cover'd with Carpets of Crimson Velvet embroidered with Gold, and in many places set with Seed Pearl. The *Grand Seignior's* Throne is rais'd a little above the Floor, supported by four Pillars plated with Gold, and the Roof richly gilded, from whence hang several Golden Balls ; and the Cushions he leans on are embroidered with Gold and Jewels. In this Room remains no other Attendants but the *Prime Vizier*, who stands on the *Grand Seignior's* Right Hand, in an humble Posture. As soon as the Ambassador appears in the *Grand Seignior's* Presence, two *Capigi Bassa's* lead him in, holding him all the while under his Arms, and having brought him to a convenient Distance, they lay their Hands upon his Neck, make him bow his Face almost to the Ground, and then raising him up again, retire backwards to the End of the Room : The rest of the Ambassador's Retinue who are admitted performing the same Ceremony afterwards, but are made to bow rather lower than their Master.

There is no Chair set for the Ambassador at his Audience, but he is kept standing till he acquaints the *Grand Seignior* with the Design of his Embassy; which being taken down in Writing and read over, is with his Letters of Credence put into the Hands of the *Grand Vizier*, with whom he afterwards negotiates his Affairs. The *Turks*, as has been hinted already, do not much scruple violating the Privileges of Ambassadors, but will frequently imprison them, and put very great Hardships upon them, without any regard to the Law of Nations. As the *Sultan* looks upon himself to be superiour to the Laws of his own Empire, it is not to be expected he should have any great Regard to the Law of Nations, or of any other Kingdom: And indeed the Contempt the *Turks* have for the Maxims and Customs of other Nations, is scarce to be imagin'd. A War is no sooner proclaim'd, but the Ambassador must expect to be confin'd. The *Venetian* Ambassadors have been imprisoned for several Years, and with very great Difficulty and large Presents obtain'd their Liberty at last. The *French* Ambassador was also imprison'd in the *Seven Towers*, on Suspicion of his contriving the Escape of a *Polish* General, till by Money and the Mediation of the *French* King he procur'd his Liberty.

Monfieur *Le Haye*, another *French* Ambassador, and his Son, were both imprison'd for writing to the *Venetian* Ambassador in *Cypher*: And the younger *Le Haye* seeming to contemn the *Turkish* Threats, when he was brought before the *Vizier*, he order'd the *Chios Bassa* to strike him on the Mouth, which he did several times with such Violence, that he struck two of his Teeth out, and they

were



were no sooner discharg'd from their Confinement on this Occasion, but News being brought that the Mariners of a *French Ship* had run away with her, in which was some Merchandize belonging to the *Turks*, the Ambassador was again imprison'd in the *Seven Towers*, and was forc'd to purchase his Liberty with considerable Sums. The *Turks*, far from looking on an Ambassador as Representative of his Prince, like other Eastern Monarchs, esteem him no more than a Messenger sent to desire some Favours of them in behalf of the Country he comes from, and to remain as an Hostage for the Performance of all Agreements made in behalf of his Masters; or rather to secure the Goods of such *Turks* as are laden in their Vessels. Accordingly the Resident of *Holland* was imprison'd upon the loss of a Ship of his Nation taken by the *Maltefe*, on which some *Turkish* Effects were on board, and was not releas'd till he agreed to pay eighty five thousand Dollars by way of Satisfaction. Nor have the Imperial Ministers been much better treated than those of other Potentates; but upon Misunderstandings between the two Courts have been imprison'd, and some of them during the continuance of a long War, transported from place to place with the Army, and as it were led in Triumph. But tho' they have so little Respect to the Persons of Ambassadors on the breaking out of a War, it is observ'd to their Honour that they scarce ever confiscate or seize on the Effects of the Merchants who are subject to the Powers they contend with.

Ambassadors at this Day are not admitted to Audience with their Swords on, of which we had a remarkable Instance, when Monsieur

sieur *Ferriol* the *French* Ambassador attempted it ; having put on the rich Vest or *Coffetan*, in order to approach the *Grand Seignior*, the *Chions Bassa* observing a long Sword peep from under it, told the Ambassador that it was not usual to appear in that manner before his Highness, and desir'd him to lay it by. To which Monsieur *Ferriol* answer'd, that the King his Master only had a Right to take it from him, and that another Man should sooner take away his Life ; that his Predecessor Monsieur *Chateauneuf* assur'd him he had been admitted to Audience with his Sword on. To which the *Vizier* answer'd, that then it must have been so short as to have been entirely hidden under the *Coffetan*, and that they wou'd take Care for the future, that neither the Imperial Ambassador, or any other, shou'd ever come to their Audiences with their Swords on. Monsieur *Ferriol* still remaining inflexible, the *Aga* of the *Janizaries* interpos'd, representing, that neither the *Grand Vizier* who govern'd the *Ottoman* Empire as the *Grand Seignior's* Lieutenant, nor himself, who was General of his Forces, had ever enter'd arm'd into any of his Highnesses Apartments. The Ambassador reply'd, *You are a Subject, but I have the Honour to represent a great Prince, who exempts me from such submissions.* Then the *Viziers* of the Bench us'd their utmost Efforts to persuade him not to insist on entering with his Sword on ; but finding all in vain, they only said, *You had best enter in as you are then.* Whereupon he took the King's Letter in his Hand, and two *Capigi's* taking him under each Arm, he was advancing towards the Door of the Room of Audience, when he found a *Capigi* endeavouring private-

ly to get his Sword from his Side : which he no sooner perceiv'd, but he push'd him at a great Distance from him, and getting from the two *Capigi's* who had him under the Arms, drew his Swor'd half out, demanding if they were Friends or Enemies. To which they reply'd, *Friends, but we will not suffer you to enter with your Sword.* Whereupon he refus'd to enter at all ; and putting the King's Letter into his Pocket again, he pull'd off his Vest and gave it the first Officer he met, commanding his Retinue to do the like : after which he retir'd, and Cross'd the Court of the *Divan* on Foot, and mounting afterwards on Horseback, return'd with his People to his House : but the *Chions Bassa* who had conducted him to Court did not return with him. The *Grand Vizier* afterwards sent to acquaint Monsieur *Ferriol* that he might take his Presents back again ; which he did accordingly, and the King of *France* found himself oblig'd to put up the Indignity offer'd to his Minister. Sir *Paul Ricaut* gives us another remarkable Instance of that Contempt the *Turks* entertain of *Christian* Princes ; he says, Monsieur *Le Hay* the French Ambassador sending Advice to the *Prime Vizier*, that his Master had taken the strong City of *Arras* from the *Spaniards*, and expecting that the *Turks* wou'd have express'd some Signs of Joy, and congratulated him upon the Occasion, the *Vizier* only answer'd coldly, *What is it to me whether the Dog worries the Hog, or the Hog the Dog, so my Master's Head be safe ?* Intimating, that he had as little esteem for *Christians* as for the worst of brute Beasts, for there are no Animals that they more abhor than these. An Ambassador at the *Porte*, the same judicious Author observes,



serves, must be very circumspect, and careful to avoid having his Honour blemish'd or his Person violated, for afterwards, as one whose Reputation is lost, he is scorn'd and loses his Power and Interest; all his Personal Qualifications, tho' never so great, are not regarded; the enduring one Affront only draws on another; the *Turks* of all People being most ready to trample on those that lie under their Feet. On the contrary, those who can preserve their esteem may treat with them to great Advantage. Low and mean Submissions they condemn; solid Reasoning accompanied with Vivacity and Courage is the only way of treating with the *Turks*; an easie flexible Disposition is of little service to a publick Minister here; a steady adherence to former Customs and Precedents, even to Obstinacy, is the best and safest Rule in treating with the *Turks*; for the Concession of one Point only encourages them to insist upon another, and perhaps a third; their Hopes encrease with their Success, and they have neither Modesty or Wisdom to terminate their Desires. But there is nothing a Publick Minister ought to take more care of than the providing himself with eloquent intelligent Interpreters, who are Men of Spirit, for the Presence is great they appear before, and they must often hazard the Frowns of a barbarous Tyrant. There have been Examples where the Ambassador himself hath been oblig'd to interpose his own Person between the Fury of the *Vizier* and his Interpreter, who has been guilty of no other Offence than honestly explaining his Master's Words; many of them have been imprison'd, and some executed for it; But the *Vizier* takes the  
greater

greater liberty with these Interpreters because they are generally the *Grand Seignior's* own Subjects ; and therefore Sir *Paul Ricaut* advises the educating some young *English* Men in *Turky*, so as they may be qualify'd for that Office ; who might with less Danger to themselves and Honour to their Master boldly declare his Sentiments without the usual mincing and submissions which the Natives are compell'd to.

He advises our *English* Ministers in *Turky* also not to be very solicitous to enter into intimate Friendship with the *Turks* ; an outward shew of Civility is all that we should aim at ; for a *Turk*, he assures us, is not capable of real Friendship towards a *Christian*. If we shou'd depend on them in any great Emergency they would certainly deceive our Expectations ; and if you have purchased them, or made them your Friends by Presents, they must be bought again and again, as you have fresh occasion to use them. Scarce any thing, it seems, is negotiated in *Turky* without Presents ; but it requires great Prudence in a Minister to dispose them to advantage. There are usually two or three powerful Persons about the Court, who influence Affairs, and must of necessity be often sweeten'd by Gratuities, and he that has Money at Command, and applies it prudently, may secure his Privileges and purchase Justice of them, and indeed obtain every thing he can reasonably expect.

## C H A P. VIII.

*Treats of the Turkish Forces, or Militia.*

Military  
Tenures.

THE Militia of the *Turkish* Empire is of two sorts: The first have certain Lands appointed for their Maintenance, and the other are paid out of the Treasury. The first are again distinguish'd into *Zaims* and *Timariots*, between whom there is no other difference than in the Number of Men they are to maintain and bring into the Field, and the Revenue appointed for this Service. The Lands a *Zaim* holds are from twenty thousand *Aspers per Ann.* to 99999, and no more; for if it be rated at an *Asper* more, it is the Revenue of a *Sangiack Bey*, or *Bassâ*, whose Revenue is from 100000 *Aspers* to 999999; and if it amounts to an *Asper* more, it is the Revenue of a *Beglerbeg*, or Vice-Roy, who has several *Bassâ's* (Governors of *Sangiackships*) under him. The Number of Men a *Zaim* brings into the Field is from four to nineteen, according to the value of his Lands, and a *Timariot* never brings above the Number four.

The *Timariots* also are of two sorts, some of them hold of the *Beglerbeg*, or Vice-Roy of the Province, and others directly of the Crown; those who hold immediately of the Crown, have from five thousand to nineteen thousand nine hundred ninety nine *Aspers per Ann.* for if the Revenue be an *Asper* more it makes him a *Zaim*. Those *Timariots* who hold of the Vice-Roy of a particular Province have Rents from three thousand to six thousand *Aspers per Ann.*



The *Zaims* in time of War bring into the Field large Tents, in which they have several Apartments, with Kitchens and Stables suitable to their Quality ; and for every five thousand *Aspers* Annual Rent, they are oblig'd to find a Horse-man compleatly furnish'd ; so that one who has thirty thousand *Aspers per Ann.* brings six Horse-men into the Field, and one who has ninety thousand, eighteen Horse-men, and so proportionably ; which in this Country would be but a very poor Allowance for Troopers ; for as near as I can compute, five thousand *Aspers per Ann.* (which is the Allowance for maintaining a Trooper with his Horse and Accouterments) amount to very little above ten Pounds : But Provisions, it seems, are much cheaper in *Turky* than they are here, and in time of Peace probably the *Zaims* and *Timariots* put most of the Money in their Pockets.

The *Timariots* for every three thousand *Aspers* Rent are oblig'd to bring a Trooper into the Field compleatly Arm'd ; whereas the *Zaims* have 5000 *Aspers* for every Trooper, and both the *Zaims* and *Timariots* are form'd into Regiments, commanded by Colonels, who have their respective Colours and Kettle Drums ; these Collonels are Commanded by a *Bassa*, or *Sangiack Bey*, and he by the *Beglerbeg*, or Vice-Roy of the Province ; and when the Army is compos'd of the Militia of several Provinces, the whole is Commanded in the absence of the *Grand Seignior* by the *Prime Vizier*, or *Seraskier*.

The *Zaims* and *Timariots* are oblig'd also, by the Tenure of their Lands to find Men for the Sea-Service, when the Government requires it, and the *Timariots* are oblig'd to

serve there in Person, and neither *Zaims* or *Timariots* can be excused from Personal Service by Land. If they are Sick or in their Infancy they must be carried in Litters, or a kind of Pannier, such as their Women travel in, which are hung on each side a Horse or Camel. When the *Turks* compute what Number a *Beglerbeg* or *Viceroy* can bring into the Field, they compute how many *Zaims* or *Timariots* there are in the Province, which they call so many Swords, but are seldom so exact as to number how many Troopers every *Zaim* or *Timariot* is oblig'd to bring into the Field with him, and except on a Muster-Day they scarce ever have their Complement, being as artful in imposing on the Government as any Officers in Christendom, or rather in bribing their Superiors to connive at the Fraud.

I shall here therefore only give the Reader an Account of the *Sangiackships* or Governments, and the Number of *Zaims* and *Timariots* in each Province, and then at a Medium compute what the whole Forces of the Province may amount to.

The Vice-Royships and Governments in the Turkish Empire, and the Forces they can raise. In the Province of *Natolia* or *Asia-Minor* are Sixteen *Sangiackships*, or Governments, each of them under the Command of a *Bassa*, 625 *Zaims*, and 8576 *Timariots*; now computing that every *Zaim* brings ten Troopers into the Field, and every *Timariot* two, the Forces of this Province must amount to 25728 Men.

In the Province of *Caramania*, antiently *Cilicia*, are seven *Sangiackships*, 73 *Zaims*, and 2165 *Timariots*, which upon the like Calculation as above, must amount to 5060 effective Men.

In the Province of *Diarbeck*, or *Mesopotamia*, there are twelve *Sangiackships*, 106 *Zaims*, and 5400 *Timariots*; in all 11506 Men.

In the Province of *Damascus*, or *Scham*, the antient *Syria*, are seven *Sangiackships*, 128 *Zaims*, and 873 *Timariots*; in all 3026 Men, according to the abovesaid Calculation.

In the Province of *Sivas*, part of *Armenia Major*, are seven *Sangiackships*, 808 *Zaims*, and 3029 *Timariots*; which by the like Calculation produce 11109 Men.

In the Province of *Erzerum*, on the Confines of *Georgia*, are nine *Sangiackships*, 122 *Zaims*, and 5548 *Timariots*; who bring into the Field, according to the former Calculation, 12316 Men.

In the Province of *Van*, part of *Media*, nine *Sangiackships*, 185 *Zaims*, and 826 *Timariots*; who bring into the Field 3502 Men.

In the Province of *Marasch*, near the *Euphrates*, between *Mesopotamia* and *Aleppo*, three *Sangiackships*, 27 *Zaims*, and 512 *Timariots*; which produce 1294 Men, according to the former Calculation.

In the Province of *Cyprus* are five *Sangiackships*, 40 *Zaims*, and 1067 *Timariots*, producing, according to the abovesaid Computation, 2534 Men.

In the Province of *Tripoli*, in *Syria*, are five *Sangiackships*, 63 *Zaims*, and 570 *Timariots*; producing 1770 Men.

In the Province of *Rika* are four *Sangiackships*, 60 *Zaims*, and 666 *Timariots*; producing 1932 Men.

In the Province of *Trabezond* are no *Sangiackships*, 56 *Zaims*, and 398 *Timariots*; who bring into the Field 1356 Men.

In



In the Province, or *Viceroyship* of *Aleppo*, are six *Sangiackships*, 117 *Zaims*, and 1044 *Timariots*; who bring into the Field according to the abovesaid Computation 3258 Men.

In the Province of *Tchilder* on the Confines of *Georgia*, fifteen *Sangiackships*, 106 *Zaims*, 659 *Timariots*; who raise 2378 Men.

Under the Government of the Captain *Bassa* or High Admiral, are nine *Sangiackships*, 124 *Zaims*, and 1152 *Timariots*; who raise 3544 Men.

In the Province, or *Viceroyship* of *Rumelia*, or *Romania* in *Europe*, are twenty two *Sangiackships*, or Governments, 1078 *Zaims*, and 8194 *Timariots*; who raise according to the Computation aforesaid 27138 Men.

Besides these, the Militia on the Frontiers of *Hungary*, &c. amount to 70000 effective Men: But the Horse raised by the *Zaims* and *Timariots* only, are generally reckoned to amount to about one hundred thousand Men. In every War, besides these, are found a great Number of Voluntier Cavalry or Adventurers, called by the *Turks*, *Gionulli*, who live at their own Charge, in Expectation of succeeding the *Zaims* and *Timariots* who fall in the Service; and these to raise their Fortunes will engage in the most desperate Enterprizes; for they do not only promise themselves an Estate if they survive, but are taught, that if they die in a War against *Christians* they shall go immediately to Paradise: And 'tis reported, that at an Attack of a certain City, a *Timariot's* Farm was disposed of no less than eight times in one Day; for when one was killed, it was conferred upon a second, and he falling, upon a third, and so on, and the eighth

eight had the good Fortune to enjoy the Prize.

When any *Zaim* or *Timariot* grows old or impotent, he has the Privilege of resigning to his Son or some other Relation. A Peasant or Husbandman is not allowed to ride or wear a Sword like a *Sphahi* (a Trooper) till he has been in the Service of some *Bassa*, except on the Frontiers of the Empire, and here if he has given any Proofs of his Courage, he is allowed to be a Candidate for the vacant Farms of the *Zaims* or *Timariots*. In *Romania* only, where a *Zaim* or *Timariot* dies in the Wars, his Lands are divided into as many *Timariot* Farms as he has Sons: But if a *Timariot* falls who has a Farm of the Value of 3000 *Aspers* only, it descends to the eldest Son, except he dies a natural Death, and then it is disposed of by the *Beglerbeg* or *Viceroy* of the Province, who may confer them on the Children of the Deceased, sell them, or dispose of them to their own Servants or Creatures; in which there are very great Abuses committed, and has rendered this Militia of late Years much less formidable than formerly.

There are several *Zaims* and *Timariots* in *Natalia*, whose Estates remain perpetually in the same Family, and descend to their Heirs: neither are they obliged to serve in Person in the Wars, but send a Number of their Servants or Mercenaries in proportion to the Value of the Lands they hold; but if they fail in this particular, a Year's Rent is forfeited, and the Lands descend to the next of Kin.

Besides the Militia abovementioned, there are in the Province or *Viceroyship* of *Grand Cairo* in *Egypt*, eighty thousand *Timariots*. This Country

Country is divided into twelve Districts, commanded by as many *Bey*s, or Lords, who have each of them five hundred Horse for their Guard, besides the Command of the other Militia. Some of these *Bey*s are of the Race of the *Mamalukes*, and their Commands descend from Father to Son. They are so powerful that they frequently stand upon their Defence, when they find the *Beglerbeg*, or *Viceroy* of the Province would impose any Hardships upon them, and have sometimes imprisoned and deposed their *Viceroy*: And the *Grand Seignior* is often obliged to dissemble and connive at their Insolence, knowing the Constitution of that Kingdom to be such, that if he should apply forcible Remedies, it might occasion a general Revolt, and rend it from the Body of the Empire.

*Tartars*  
and other  
Tributa-  
ry Princes  
their  
Forces.

There are also certain Auxiliary Forces raised by the Tributary Countries of this Empire, as the *Tartars*, *Valachians*, *Moldavians*, &c. who are commanded by their respective Princes. The *Han* of the *Crim Tartars* is obliged to furnish an hundred thousand Men when the *Grand Seignior* takes the Field, and to serve in Person. When the *Ottoman Army* is commanded by the *Prime Vizier*, the Son of the *Han*, if he has one, or else some other of his Generals, brings forty or fifty thousand Men into the Field: And the Princes of *Moldavia* and *Valachia* are never excused from Personal Attendance, with about six or seven thousand Men.

*Sphahi's*.

I come next to treat of those Forces which receive their Pay from the Treasury, and may properly be called the Troops of the Household, namely, the *Sphahi's* and *Janizaries*. The Troopers of every Establishment indeed



indeed are called *Sphahi's*, but this Appellation seems more particularly appropriated to those Bodies, who are paid by the Court, and are not subsisted out of the Lands of the Provinces. These were originally Men of some Education, being taken out of the Seminaries in the *Seraglio*, from among the *Ichoglans* and *Azamoglans*, as they are call'd, and are in Number about twelve thousand. These are divided into two Bodies, viz. the *Silachtari*, who carry Yellow Colours: And the *Sphahaglar*, or the Servants of the *Sphahi's*, who carry Red Colours: But these who were originally the Servants of the *Sphahi's*, are now made equal, if not superior to the former; for *Sultan Mahomet* the Third, at a Battle in *Hungary*, observing that the *Silachtari* gave Ground, with great Passion and Earnestness endeavour'd to persuade them to charge again, but all in vain; while their Servants still remaining in a Body, he prevail'd on them, by some encouraging Expressions, to charge and supply the Place of their Masters, which they did with such Success, that they turn'd the Fortune of the Day, and the *Sultan* came off victorious: In Memory of which Service, 'tis said, he gave them the Pre-eminence of their Masters, and allow'd them to wear Red Colours, which, it seems, they put up when they made that glorious Charge on the Enemy which rais'd their Reputation.

They were arm'd with a Scymetar and Launce, Bows and Arrows, and sometimes a Gerit or Dart, about two Foot and an half long, pointed with Steel, which they would throw very true, and were taught to take up from the Ground again in a full Career, without standing still: But now they have

learnt the use of Carbines and Pistols, and some of them wear a Head-piece, Back, and Breast, painted of the Colour their Squadron is distinguish'd by.

The *Asian Sphahi's*, 'tis observ'd, are generally better mounted than those of *Europe*; but the *Europeans* are much better disciplin'd on account of their frequent Engagements with the *Christians*. The *Asiatick Sphahi's* in the last Age made a great Figure in the Army, bringing into the Field thirty or forty Men a-piece, with led Horses, Tents, and other Equipage, appearing very magnificent; but the *Grand Vizier*, *Capruily*, it seems, thought this was not suitable to the Condition of private Troopers, and a Spirit of Faction and Mutiny reigning amongst them at that time, he caused the Heads of many of them to be struck off with as little Reluctance, 'tis said, as if he had taken off the Heads of so many Poppies, till he had sufficiently humbled them, and they are content 10 or 12 of them now to furnish out an indifferent Tent, with two or three Baggage Horses or Mules to carry their Provisions, and will patiently bear the ordinary Punishment of the Bastinado on the Soles of their Feet, as the *Janizaries* receive it on their Buttocks, that it may not disable them from marching. If the Crime be great, they are sent for by a *Chiaux* or Messenger, and strangled near the Walls of the Palace, without being allow'd to answer in their Defence; and in the Night their Bodies are thrown into the Sea, without any more Ceremony than the firing of a great Gun, which serves as a Warning-Piece for others to take Example by.

Their

Their Pay is very different, according to their Education or the Chambers they are taken out of, and is from twelve to an hundred *Aspers* a Day. Those who are brought up in the *Seraglio's* of *Pera*, *Ibrahim*, *Bassa*, and *Adrianople*, which are so many Nurseries to instruct them in the Art of War, and those who are employ'd in inferior Offices, such as cutting Wood for the Court, and have the Liberty of living abroad with the Title of *Sphabi's*, have the lowest Pay of twelve *Aspers* a Day ; but those who come from the Chambers in the *Grand Seignior's* own *Seraglio*, call'd *Seni Serai*, have nineteen *Aspers* a Day, and others of the higher Chambers, as of the Landry, the Turbant Office, the Dispensatory, the Treasury, the Falconer's Lodge, &c. have at first thirty *Aspers* a Day ; and at the Instalment of a *Grand Seignior* five *Aspers* more is given, by way of Donative, to all the *Sphabi's* of the Army ; and some of them by their Diligence and Application, rise to an hundred *Aspers*, but never exceed that Sum.

These Troops are paid quarterly, or they may let it alone and receive nine Months Pay together, as some who live at a great Distance from Court choose to do ; but if they let twelve Months pass they can demand no more than nine of their Arrears. They are paid now in the Hall of the *Prime Vizier*, there being discover'd great Abuses, when they received it in the Houses of the Pay-Masters and Treasurers ; Gratuities being extorted for preferring one before another, which sometimes occasion'd Mutinies and Disorders ; whereupon the *Vizier Capruily* ordered the Money to be distributed in his Presence, as all succeeding *Viziers* have done.



The Sons of *Sphahi's* have the Privilege of being enroll'd, and receiving twelve *Aspers* a Day, on presenting themselves before the *Vizier*, but this must issue out of the Father's Pay: However, when they are upon this Foundation, their Pay is usually encreased, and they are in the Road of Preferment. When the *Grand Seignior* takes the Field in Person, he bestows a Largeſs on the *Sphahi's* of five thousand *Aspers* a Man, for furniſhing them with Arms and Accoutrements: But all their Military Discipline, I find, conſiſts in a dexterous Management of their Arms and Horſes, as private Troopers: They are never form'd into regular Bodies, or know how to wheel or march as our Troops do, but advance and charge furiously, without any manner of Order; and if they meet with a Repulſe or two, diſperſe themſelves, and can never be rallied again.

There are beſides the two Bodies of *Sphahi's* above mention'd, four others, viz. the *Sag Uleſgi*, who march on the Right of the *Sphaha Oglani*, carrying White and Red Colours. 2. The *Sol Uleſgi*, who march on the Left of the *Selachtari*, carrying White and Yellow Colours. 3. The *Sagureba Volunteers*, or Soldiers of Fortune, who march on the Right Hand of the *Sag Uleſgi*, and carry Green Colours. 4. The *Sol Gureba*, who march on the Left of the *Uleſgi*, and have a White Standard; but theſe four Kinds of *Sphahi's* are raiſed and liſted only upon preſſing Occaſions, when a War is entering upon, and do all manner of Duty, their Pay being from twelve to twenty *Aspers* a Day; but are capable of being preferred into the other Bodies, if they merit it.

There is still another Body more eminent than any that have been yet mention'd, namely, the *Matufaraca*, who have had their Education in some of the principal Chambers of the *Seraglio*, and are a kind of Favourites: These amount to four or five hundred, and have at least forty *Aspers* a Day a-piece; and attend the *Grand Seignior* as his Life Guard when he goes abroad.

The *Janizaries* are another considerable Body, and taken from the same Seminaries frequently as the *Sphahi's*; but the *Janizaries* serve altogether on Foot. They were first instituted in the Reign of *Amurah*, their third Emperor, at least he prescrib'd the Rules for their Education and Maintenance; and his *Prime Vizier* ordered that for the Augmentation of this Militia, every fifth Captive taken from the *Christians* above fifteen Years of Age shou'd belong to the *Sultan*: And they used to be distributed amongst the *Turkish Peasants* in *Asia*, to be instructed in the Language and Religion of the Country. They did not at first exceed the Number of seven thousand, but they are now encreased to twenty five thousand effective Men, and if we take in all who enjoy the Name and Privileges, but not the Pay, of *Janizaries*, they will be found to amount to more than an hundred thousand; for many by presenting a Sum of Money to the Officer who commands the *Janizaries* in every Province, are acknowledg'd and Countenanc'd as such, who are scarce ever brought into actual Service.

This Militia consisted formerly only of the Children of *Christians*, educated in the *Mahometan* Superstition; but now the Children of the Native *Turks*, by bribing the Officers, procure

procure their Children to be admitted into these Seminaries. Many of them have their Quarters in the Garden Lodges of the *Grand Seignior's Seraglio's*, of which there are several in *Constantinople*: Here some of them are inured to all manner of laborious Employments, as cutting Wood, carrying Burthens, manuring the Grounds, &c. Others of them are made Cooks and Officers of the Kitchens; others, who cannot speak the *Turkish* Language, are sent into *Natolia*, where the *Janizaries* have Possessions and Authority, and here they are employ'd in ploughing and sowing the Ground, until Supplies are wanted for the Wars, and then being call'd to the Chambers of the *Janizaries*, they march one after another, according to their Seniority, and appear before the Muster Master, who having enroll'd their Names, they run by their *Oda Bassa*, or Master of their Chamber, who gives every one, as he passes by, a Blow on the Ear, to signify their coming under his Subjection, and this is all the Ceremony at the Admission of a *Janizary*.

At their first Enrollment they are allowed from one *Asper* a Day to seven, which in time are encreased to twelve, but this is the highest Pay of a private *Janizary*, till he is advanc'd to some Office: But besides this Pay, they have their Diet from the *Grand Seignior*, a Table being spread for them at constant Hours, with Rice, Flesh and Bread, and they eat in their respective Refectories like so many Monks. They receive also every Year a Soldier's Coat of coarse warm Cloth of *Salonica*, and thus they are provided with all Necessaries, and have no Cares to take; they frequently however grow mutinous, and have proceeded



proceeded so far sometimes as to depose the *Sultan*, and demand the Heads of his other great Ministers they apprehended to be their Enemies; nor will they be appeas'd till they are deliver'd up to them. They usually discover their Seditious Temper first at their Assemblies in the publick *Divan*, whither five or six hundred of them are oblig'd to go twice a Week to attend their *Aga* or General; at this Place they have their Food sent them from the *Grand Seignior's* Kitchin, and if they have taken a Disgust to any great Man, they overturn their Plates of Rice and slight the Entertainment; which the *Grand Seignior* and his Ministers having often found the Prelude to an Insurrection, endeavour by all fair Promises to appease them before it goes any further.

The *Janizaries* Chambers in *Constantinople* are one hundred sixty two, of which eighty are of antient Foundation, and eighty two of a more modern Date, and to every Chamber almost there is a *Tchorbagi* or Captain: In these Chambers dwell such *Janizaries* as are unmarried, and have two Meals a Day provided for them by the Government. The principal Officers of these Chambers are, 1. The *Odabashee*, or Master of the Chamber, who serves as Lieutenant of the Company in time of War. 2. The *Wekilbarg*, or Burser. 3. The *Bairackte*, who carries the Colours. And 4. The *Ashgee*, or Cook, who besides his Office of Cookery has the Punishing of those who are guilty of any Crime. And 5. The Under-cook, whose Business also it is to summon the married *Janizaries* who live in *Constantinople* when their Attendance is requir'd; but there are not many of them married, because

it is a hindrance to their Preferment ; however any of them may marry if they please.

These are esteem'd the best Soldiers in the *Turkish* Armies, and on them they principally depend in an Engagement. Their Arms are Swords and Muskets, which they handle very dexterously, but charge in as much Confusion almost as their Horse, the *Sphahi's*. The Gunners, and Armourers are taken out of the Body of the *Janizaries*, but the Renegado *Christians* are much their best Engineers ; nor could the *Turks* be able to attack or defend a Town well without them ; and it seems strange to me, they have not taught them our Discipline as well as the Art of Fortification ; but it is with Reluctancy and upon the last Necessity, it seems, when the conceited *Turk* condescends to learn any thing of a *Christian*.

Besides the *Janizaries* of the *Porte* above describ'd, every Province of the Empire is fill'd at present with Foot Soldiers, who bear that Name ; but these are not enroll'd with the others. The *Serdar* or Colonel, of which there is one in every Province, who has the Command of all the *Janizaries* in it, generally abuses his Office, and will take any Rascals into that Body ; who many of them enter themselves only for the Liberty of committing Outrages with Impunity, and to skreen themselves from Justice.

There are another sort of Inferior Infantry call'd *Azapes* and *Arcanges*, who serve chiefly for Pioneers, to blunt the Swords of an Enemy, or fill up a Ditch at an Attack, and are generally detach'd before the Army to ravage and plunder the Enemies Country ; and if

they

they behave well, are sometimes admitted into the Body of *Janizaries*.

The Destruction of so many great Ministers, and even Emperors, by the Seditions of the *Janizaries*, have made the *Turkish* Court take all Occasions of late Years to diminish their Power: They have exposed them therefore upon every trifling Service; and cut off the Flower of that Militia, introducing quite another set of Men in their room, Servants; Mechanicks; and any Idle Fellows; whereas seven Years Exercise were scarce thought sufficient formerly to qualify them for this Service: The old *Janizaries* and *Sphahi's* having had so many Privileges granted them, and holding all together as one Man, it was dangerous giving them any Offence; or to call them to an Account on any Occasion whatever: But now their Spirits are broke, and these Bodies are fill'd up with a rascally kind of People, the Government do not think themselves so much in Danger from them: But then on the other hand, they are no longer the Defence and Glory of the *Ottoman* Empire; there is no relying upon them in an Engagement with the *Christians*: We have seen in our Times very considerable Armies driving the whole *Turkish* Power before them.

As this Empire is founded on pure Force, and their Princes every where acquired their Dominion by the Sword; it was exceeding Politick to encourage all brave enterprizing Spirits, and to appropriate certain Rewards and Privileges to those who deserved well in the Field: Nor was there much Danger to be apprehended by it, while they were every Day busied in conquering New Countries,



and found fresh Spoils to bestow upon their Troops ; but when a stop was put to the Progress of their Arms, Peace was made with the Neighbouring States, and the Soldiery wanted Employment, such considerable Bodies of them being lodged in the Capital City, and vested with such extravagant Privileges, it is no Wonder that they put in for a Share in the Government, and to set up and depose Emperors at Pleasure. No Civil Government can possibly subsist where there is a superior Military Power ; a Popular General, and sometimes a private Soldier, by declaring against some pretended Grievance, will be able to work his Bretheren up into a Mutiny, and overturn the firmest Constitution. The *Turkish*, like the *Roman*, Empire therefore may probably be destroy'd by the very means it was rais'd, a standing Army ; for notwithstanding the Government have taken all Methods to reduce these Troops to Reason, we yet find more frequent Revolutions here than in any Kingdom of the World ; and the Empire seems ready to sink with its own Weight. But should the Imperialists and *Muscovites* ever attack the *Turks* with their united Forces, this Empire probably would be of a very short Duration ; nor could it have subsisted till this time, but for the Divisions among *Christian* Princes : If the Emperor falls upon the *Turk*, the *French* King, or some other Power immediately falls upon him, being much more apprehensive of Aggrandizing a *Christian* Neighbour, than of the *Turks* overrunning *Christendom* at present.

But to proceed, the *Chiausies* are also reckon'd by some among the *Turkish* Militia, because they wear both offensive and defensive

five Arms; but they are chiefly employ'd in Civil Processes, carrying Orders, and in the Arresting and Executing Criminals of State: They are about five or six hundred in number, having from twelve to forty *Aspers* a Day; and their Commander is call'd the *Chians Baschee*: They attend in the *Prime Vifier's* Palace, ready to carry and execute the Orders of the Porte in any part of the Empire; and sometimes they are employ'd in a kind of Embassies and Negotiations with Foreign Princes. A Bow and Arrows, a Scymetar, and a long Staff with a great Head are the Arms they use. Those of them who belong to the *Prime Vizier*, or the Viceroy, have their Staves plated with Silver. As they serve all Summons's and execute the Orders of the Courts of Justice, they have very considerable Perquisites belonging to their Office.

The Viceroy and Governors of Provinces also maintain a Militia called *Segbans*, who guard the Baggage belonging to the Horse in the Field; and there is another Body call'd *Sariga's*, to whose care the Baggage of the Infantry is committed, and these serve on Foot: The former are a kind of Dragoons, who Fight either on Horseback or on Foot.

When the *Turkish* Army takes the Field, The the *Janizaries* and the rest of the Infantry are *Turkish* Posted in the Front, pitching their Tents *Camp* round about that of their *Aga*, or General: In the Center are erected the glorious Pavilions of the *Grand Vizier*; that of the *Kahija*, or chief Steward; the *Reis Effendi*, or Chancellor; the *Testerdar Bassa*, or Lord Treasurer; and of the *Kapister Kahiafee*, or Master of the Ceremonies: And these five Pavilions encompass a spacious Field, in the Center  
Z z z
whereof

whereof is set up a lofty Tent, or rather Canopy, where People attend who have any Business in the *Divan*, the Court of the *Vizier*, or with the Generals and Officers of State : and in this Place also Criminals are corrected and executed : Within this Circle also is the *Hafna*, or Treasure, pil'd up in small Chests, and surrounded by a Guard of *Sphahi's* ; near the *Viziers* Quarters stand the Tents of the *Bassa's*, *Bey's* and *Agas*, and other Persons of Distinction, which with their Servants and Dependants constitute a considerable part of the *Turkish* Army. The *Sphahi's* and those who guard the Baggage of the Horse pitch their Tents in the Rear, and on the Right of the *Vizier's* Quarters stand the Train of Artillery and Ammunition.

The Tents, or Pavilions of the *Vizier* and other Officers of State very well deserve the Name of Palaces, if we consider their Extent, the Variety of Apartments, and the Richness of the Furniture ; they far exceed their most magnificent Buildings, nor can any thing be contrived more commodious. These moveable Habitations with the Posts that support them being of a great Weight as well as Bulk, the *Turkish* Army moves but slowly, seldom more than four or five Hours in a Day, nor do they use Wheel-Carriages, but load all their Baggage upon Horses, Mules, or Camels. People of Distinction are always furnish'd with two sets of Tents, one whereof is sent away and pitch'd the Day before they come to their Ground, so that they are provided with all Accommodations as soon as their March is over ; but this occasions the employing a prodigious number of Camels and other Beasts of Burthen, and Servants almost



almost without number, which proves a great Hindrance as well as an Expence to them.

This makes the *Turkish* Armies however appear exceeding numerous, when in Truth, the Fighting Men scarce amount to half the number which are in the Field. In this vast multitude all imaginable Order is observ'd, Quarrels or Clamours seldom happen, which some ascribe to their Sobriety and want of Wine. On the contrary 'tis observed, the *Germans* are too much addicted to Intemperance, of which their Enemies have frequently taken an Advantage and surpriz'd them. So sensible are the *Turks* of the Disorders which arise from the indulging the Soldiery in strong Liquors, that 'tis said, a Detachment marches two or three Days before the Army, and Seals up all the Taverns, making Proclamation that no Person set any Wine to Sale while the Army is in the Neighbourhood; for notwithstanding Wine is prohibited by their Law, very few of them will refrain from it when they can come at it, but drink to a very great excess.

There are deep Bitts dug at proper distances, and encompass'd with Canvas, where they do the Offices of Nature, in which the *Turks* are exceeding neat, and their Camp is free from all manner of Ordure and offensive Smells. In the heat of Summer upon a March, the Baggage begins to move about seven in the Evening, and the *Grand Vizier* with the *Bassa's* soon after Midnight, having so many Lights that the Way may be discerned as clearly as in the Day Time: These Lights are carried by certain *Arabians*, who are reckon'd their best Footmen; they do not carry Torches, but a Bituminous Oily sort of Wood,  
whic h

which they burn in an Iron Grate on the top of a Staff, like those we see in antient Pictures which represent Night-Pieces.

The  
Turkish  
Navy.

The Naval Forces of *Turky* are not very formidable, considering the large Extent of that Empire, and the many fine Sea-Ports they are Masters of: Nor are there any kind of Naval Stores, but what the Coasts of the *Black Sea*, *Egypt*, and other Provinces are able to furnish in great abundance; but they do not seem to have a Genius for Navigation any more than they have for Engineering, and other Parts of the Mathematicks: Their Gunners therefore are usually *English*, *French* or *Dutch*, and ignorant enough many times in that Art, which gives the *Christians* a great Advantage of them upon any Engagement.

Their Grand Fleet scarce ever consists of more than thirty Men of War, besides Gallies, which amount sometimes to an hundred. Those of *Constantinople* are very large, finely Gilded and Carved, and set off with other Ornaments, and make a glorious Appearance. Their Shipwrights are usually *Renegado Christians*, for the *Turks* excel as little in Building their Shipping as they do in Sailing.

The High Admiral is stil'd the Captain *Bassa*; his Lieutenant *Terfbana Kiabias*; and the third Officer *Terfane Emini*, or Steward of the Arsenal, who provides all the Stores for the Navy. They do not want Slaves to tug at the Oar, being well supplied from *Tartary* and other Countries; and there are People at *Constantinople* who make a Trade of letting out their Slaves during the Summer Season.

Season for the Sea Service, at the rate of six thousand *Aspers* the Voyage, and run the hazard of their Slaves Lives. When they are in want of Hands they send out Officers into the Country, and take one able Bodied Man in every twenty Families, and the other nineteen are obliged to contribute towards the maintaining of him. The *Zaims* and *Timarists* also are obliged by their Tenures to find a certain number of Men for the Sea-Service; but as very few of these are Mariners, no mighty Things can be expected from their Fleets, nothing but a brisk Foreign Trade can furnish a Country with Hands fit to Man a Royal Navy. And as the *Turks* scarce ever Sail out of their own Dominions, or Import any Foreign Merchandize in their own Botoms, it cannot be expected their Fleets should make any great Figure. And indeed that little Common Wealth of *Venice* have held them in play for many Years, and frequently brave them in their own Ports.



## C H A P. IX.

*Treats of the Revenues of the Grand Seignior, of the State in which he appears in Publick; and of the Deposing one Sultan and Setting up another; with the Manner of his Coronation, or Installation.*

THE Revenues of the *Grand Seignior* arise by the Customs, the Produce of the Demesn Lands, and a kind of Capitation Tax imposed on every Subject of the Empire, who

*Grand  
Seignior's  
Revenue;*



who is not of the *Mahometan* Religion. Another Branch of them arise by the annual Tributes paid by the *Crim Tartar*, the Princes of *Moldavia* and *Walachia*, and the little Republic of *Ragusa*, and part of *Mingrelia*, and half a Million of Money, out of a Million and an half, which is levy'd annually in the Kingdom of *Egypt*, comes into the Royal Treasury, the rest being laid out in paying the Officers and Forces of that Province: But all these are a Trifle, in comparison of the vast Sums which the *Sultan* continually extorts from his Viceroy's and great Officers of State, and pass under the Name of Presents: He is Heir also to all his Officers and Ministers, who when they have plundered whole Provinces and Kingdoms, are forced to leave all to be disposed of by their Sovereign when they die, and he gives but a very small Portion of it to the Relations of the Deceased, if their Ancestor has behaved never so well: And sometimes under Pretence of Misconduct he cuts them off in their Prime, and brings them to an untimely End, especially if they happen to be immoderately rich.

If the Treasury is low at any time and there be a pressing Occasion for Money, such as a War with the *Christians*, then the Great *Mosques*, which are exceeding Rich, afford another noble Supply, for even this Sacred Treasure may be employ'd in Defence of their Superstition.

The private Treasure of the *Grand Seignior* is lodged in a subterraneous Vault, where none but himself and some of the Pages of the Treasury enter. The Gold is put up in Leather Bags, of fifteen thousand *Sequins* a-piece; and lock'd up in strong Chests; and when there

there is found Gold sufficient in the outward Chambers to fill two hundred Bags, the *Vizier* gives Notice to his Highness, who comes in Person to see them remov'd, and seal the Chests they are deposited in.

Another very considerable part of the *Grand Seignior's* Revenue, which has not been yet mention'd, are the Rents arising from the Lands of the *Zaims* and *Timariots*, which are found sufficient to maintain an hundred thousand effective Men alone; but to calculate exactly what Sums come into the *Sultan's* Treasury annually, is scarce practicable. As the Government is arbitrary, the Court can in cases of Necessity, command the Purfes of every Subject; and it is not uncommon when the Treasury is low, to borrow of private People, who are known to abound in Wealth, and these Sums are generally repaid punctually in a very short time; but what the Emperor borrows of his *Viceroy*s and great Officers, is scarce ever return'd again; in which they acquiesce without murmuring, lest their Master should proceed to demand the whole, and perhaps their Heads with it.

The *Sultan* goes in State to the *Mosque* of *St. Sophia*, which stands near the *Seraglio*, usually on *Fridays*. The *Janizaries* in their Ceremonial Caps, with their *Chorbadgi's* or Captains at the Head of them, who have fine Plumes of Feathers in their Turbants, make a Lane from the Gate of the *Seraglio* to that of the *Mosque*. The Cavalcade is begun by three or fourscore *Chiaux* on Foot, with the *Chiaux Basba* on Horseback. After these march some hundred of the *Bostangi's*, with their Commander also on Horseback before them. Next comes the *Reis-Effendi* or Chancellor, with the

The State  
in which  
the *Sultan*  
goes to  
the *Mosques*

*Stambol Effendi*, or Judge of *Constantinople*, the Chief Justices, or *Cadileskiers*, the *Imans*, the *Molla's*, and after them the *Musti* or *Grand Pontif* mounted on a stately Horse. Then thirty or forty *Ichoglans*, Gentlemen of the *Seraglio*, twenty or thirty *Solacks* (a kind of Life Guards) and as many *Peiks* or Pages, form two Lines. In the middle of the *Solacks* the *Grand Seignior* rides on a fine *Arabian Horse*, the Bridle, Saddle and Housen glittering with Gold and Precious Stones. The *Sultan*, according to *Motrave*, wears but one Plume of Feathers on ordinary Days, but three Plumes of Feathers in his Turbant on extraordinary Occasions ; one on the fore part and another on each Side of his Head. That which stands before is embellish'd with a Rose of Jewels, in the middle of which is a Diamond of an extraordinary Size.

Immediately after the *Grand Seignior*, a little to the Right, marches the *Selictar Aga*, or Sword Bearer, with a Sabre in his Hand, the Hilt and Scabbard whereof is cover'd with Gold and precious Stones. Then the *Ibricktar Aga*, or Cupbearer, with a Vessel of Water. And the *Tuliban Agasi*, or Master of the Turbant carrying the *Grand Seignior's* Turbant. These three Officers are all on Horseback. After these follow the White Eunuchs, the *Adgiam Oglans*, or young Gentlemen educated in the *Seraglio*, and some led Horses usually close the Cavalcade.

When the *Grand Seignior* goes upon the Water, he takes but a small Retinue with him. His Galliot comes to one of the *Kiosks*, or Summer Houses of the *Seraglio*, which stand upon the Water ; and he is row'd to *Scudaret*, or the *Black Sea*, to take the Air. The Gal-



liot is richly gilded and adorn'd, and has four and twenty Benches of Oars on a Side, every Oar row'd by two *Bostangi's*, who are cloath'd only in their Shirts and Drawers, wearing high Red Caps in the Shape of a Sugar Loaf.

Mr. *Thevenot* relates, that the *Sultan*, when he was at *Constantinople*, took a particular Pleasure in going through the Streets *incognito*, with a very few Attendants, to see how his Edicts were observ'd; that he would go into the Shops of the Bakers and Butchers, and if he found they sold Provision dearer than he had order'd, immediately made a Sign to the Executioner to take off the Offender's Head: But nothing occasion'd the Loss of more Heads than the taking of Tobacco, which he had just before strictly prohibited, on account of the frequent Fires it had occasion'd.

I come now to give an Account of a Revolution which happen'd in *Turky* in the Year 1703, when *Sultan Mustapha* was depos'd, and *Sultan Achmet* advanc'd to the Throne by the Soldiery. About the Beginning of *May* this Year, the People of *Constantinople* express'd great Uneasiness on account of the *Grand Seigneur's* remaining at *Adrianople*, whereby their Trade was in a great measure diverted from that Metropolis: But they exclaim'd more particularly against the *Musti*, whom they look'd upon as the Author of those Councils, of which the *Caimacan* of *Constantinople*, who was the *Musti's* Son, sent Advice to the Court, but no great Notice was taken of it. The Disaffection still increas'd, and it was publickly talk'd that the *Musti* farm'd out the publick Offices, or sold them to the best Bidders:

*Sultan  
Mustapha  
depos'd.*

That his own Family had ingross'd the most profitable Posts in the Empire, and that he made no scruple in issuing his *Fetfa's* for exempting the greatest Ministers to make Room for his own Creatures, that he had alienated the Hearts of the *Grand Seignior's* Subjects by his Oppressions, and made them look upon him as a Tyrant. What Foundation there was for all this Clamour, is uncertain ; but in *July* following, some hundreds of the *Zebidgi's* (who have the Care of the Arms) set up a Standard in the *Atmeidan* (a great Square) in *Constantinople*, proclaiming that every good *Mussulman*, as he valu'd their antient Laws and Customs and his Liberty, should repair thither. They were soon join'd by others of the Soldiery ; but the *Zebidgi Bassa*, who was a Creature of the *Mufti's*, hid himself, lest he should be compell'd to appear at the Head of them. The *Topigi's*, or Gunners, soon after repair'd to the Standard of the *Malecontents*, whereupon they march'd in a Body towards the *Seraglio*, and meeting with the *Vice Aga* of the *Janizaries*, with a Detachment of those Troops who were going to post themselves in the *Seraglio*, the *Janizaries* all deserted their *Aga*, and came over to them, demanding their Colours of their Commander, but he pretending he had left them at home, a Soldier at one Blow cleft his Head with a *Sabre*, and took the Colours out of his Bosom, and having fastened them to a Pikestaff, proclaim'd that if any of their Body did not repair to the Standard, they should be deem'd Infidels. Whereupon all the *Janizaries* were immediately assembled, and march'd with the *Zebidgi's* to invest the *Seraglio*, where knocking at  
the

the Iron Gate, and using some Threats if it was not opened, the *Bostangi's*, or Porters, who were no less disaffected than the rest, soon let them in, whereupon the *Caimacan*, the *Musti's* Son, fled, and the *Bostangi Bassa*, or Captain of the *Bostangi*, upon Promise of his Life and the Post he held, consented to come over to them.

The *Sphahi's* also join'd the *Malecontents*, for the most general Complaint among the Soldiery was their Want of Pay ; and several young Fellows in *Constantinople*, having entered themselves in some of these Bodies, they were now encreased into a considerable Army ; whereupon they resolv'd to leave a Garrison in the *Seraglio*, and encamp at the *Etmeydan*, round which Square the *Janizaries* have their ordinary Quarters. Here they chose one *Achmet Bassa*, who was then at his Country Seat near the *Bosphorus*, or Strait of the *Black Sea*, for *Prime Vizier* ; and having dragg'd him from his Retirement against his Will, compell'd him to accept of the Command. They proceeded afterwards to nominate a certain *Molla*, or Doctor, for their *Musti*, an *Aga* of the *Janizaries*, and other Officers of their Army. They constituted also *Viziers* of the Bench, a new *Reis Effendi*, or Chancellor, and other Members of the *Divan*, and publish'd a *Manifesto*, with their new *Musti's Fetfa* added to it, summoning the *Grand Seigneur* to appear before the *Char Alla*, a Tribunal so sacred, that whoever refuses to obey the Citation is deem'd an Infidel, requiring him to deliver up the old *Musti* to the People ; and this *Manifesto* they sent to the Court at *Adrianople*.



The new *Vizier* also sent for the Interpreters of the *European* Ambassadors, desiring that their Masters would keep their People from stragling from their Houses, or opening any Taverns under their Protection, prohibiting also all other Vintners whatever to suffer any *Turk* to have Wine, under severe Penalties; and all the Shops were order'd to be kept shut, except those where Provisions were sold, and Women prohibited to go abroad.

The *Malecontents* receiving Advice that the *Sultan* was assembling his Forces in order to march against them, they drew seventy Pieces of Brass Cannon out of the *Arsenal*, and put them on Board some Ships in the Harbour, with a vast Quantity of Gunpowder and other Provisions and Ammunition, and sent them by Sea to *Selviory*; and Orders were sent to the Foreign Ministers, requiring them not to send Advice to their Masters or elsewhere, of any thing which should be transacted at this time. They receiv'd Advice soon after, that the *Grand Seignior* had imprison'd their Deputies, by whom they had sent their *Manifesto*, and had promised great Rewards to the *Albanians* and other Troops, to encourage them to defend him against his Rebellious Subjects, as he stil'd the *Malecontents*. That he had made a Present of 180 Purfes to the *Janizaries* about him; and that *Mahomet's* Standard being set up, with a Loaf, a Sabre, and the *Alchoran* laid upon a Table, according to the Custom of the *Turks*, he had caused an Oath of Allegiance to be administred to his Army, which consisted of seventy thousand Men.

That the *Sultan's* *Mufti* had publish'd a *Fetfa* in the City of *Adrianople*, and in the Army, declaring

claring the People of *Constantinople* Conspirators, Infidels and Rebels, Divorc'd from their Wives, and unworthy to bear the Name of *Mussulmen*, and ought to be extirpated for their Rebellion ; exhorting all true *Mussulmen* to take up Arms for the Emperor against them. Whereupon the *Musti* of the *Malecontents* issu'd a like *Fetfa* against the *Kysilbasb*, as they stil'd the *Musti* and his Adherents, which is the Term they give the *Persian* Hereticks.

Notwithstanding there were so many Troops in Arms at this time, and a Civil War upon the point of breaking out, all things remain'd quiet at *Constantinople*, the Markets were regularly kept, no Disorders were heard of ; and Mr. *Motraye* who was upon the Place, assures us, he never observ'd less Noise, or greater Security in the Streets than at this time : The *Imans* and Clergy, with the Heads of the *Malecontents*, exhorting their People not to disgrace a good Cause by committing Outrages. But what contributed most to this Security was, that the Clergy were content to part with the Treasure of their Mosques that the Troops might be regularly paid.

On the eighth of *August* the *Malecontents* held a great Council, wherein they came to a Resolution, that their Emperor *Sultan Mustapha* having neglected to appear before the *Grand Tribunal* three *Fridays* since the Summons issu'd, had forfeited his Crown by Law, and that they would proceed to depose him, and set another on the Throne, which their *Musti* confirm'd by his *Fetfa* ; and this Judgment being reduc'd to Writing, was carry'd by a *Janizary* on the Point of a Spear thro' the

the City and Army, whilst the *Muesims* publish'd the Contents of it from the Tops of the *Mosques*.

The next Morning the Army march'd out of *Constantinople*, leaving a Garrison of 25000 Men in it commanded by *Affau Firally Bassa*, who had till now conceal'd himself in his *Haram*; but upon assuring him of their Protection and the Post of *Caimacan*, he thought fit to appear, and the rather probably, because he found the Disaffection so general.

A Council being held soon after, it was propos'd to place *Ibrahim* Cousin to *Sultan Mustapha* upon the Throne, as most agreeable to the Army; but their *Vizier* and the *Caimacan* oppos'd it, urging that this would violate the Order of Succession, and give a Discredit to their Cause: Whereupon it was at length agreed to set up *Sultan Achmet*, the only Brother and Heir of the present Emperor.

In the mean while the Troops march'd and encamp'd at *Dahout Pacha* to the Number of 65000 Men, where their Artillery was already arriv'd, and were soon after join'd by seven or eight thousand more from *Asia*. All the Gates of *Constantinople* were now shut up, except two, at which strong Guards were placed, and an Oath was administred to the Army of the *Malecontents*, whereby they engag'd not to lay down their Arms till their Grievances were redress'd.

The *Sultan's Musti* in the mean time represented that the Army of the *Malecontents* was compos'd only of Students, Shop-Keepers, and an undisciplin'd Mob, who would disperse on the Appearance of the Royal Troops; and, as if they believ'd themselves, detach'd a Body of thirty thousand Men only to oppose  
their



their March: But the Generals who commanded the Royalists finding the *Malecontents* a more regular Body than they imagin'd, and that their numbers were vastly superior, proposed to treat with them. To which the *Malecontents* answer'd, That the *Emperor* had long known their Demands, and they should treat with none but himself in Person. Whereupon the Generals of the Imperialists made a precipitate Retreat, and many of their Troops took the Opportunity of deserting over to the disaffected Party.

The *Malecontents* continuing their March towards *Adrianople*, the Army of the Royalists amounting to 80000 Men commanded by the *Kiaca Bey*, advanced half a Day's Journey from that City to meet them, and arriving within Cannon Shot of the Enemy, Orders were given for the Attack; but the Army of the Royalists, instead of preparing for the Engagement, deserted over to the Enemy most of them, the *Janizaries* refusing to Fight for that *Kisilebash* (*Heretick*) the *Mufti*, as they call'd him; whereupon their General the *Kiaca* himself also declared for the *Malecontents*; and the Armies immediatly united, except a small Body of *Albanians*, who retir'd to the Emperor's Pavilion, giving him an Account how basely he had been deserted by the rest of the Army. The *Sultan* hereupon, immediately mounted his Horse and retreated to the *Seraglio* at *Adrianople*, there to attend his Fate, and his *Prime Vizier* and the *Mufti* fled for their Lives.

In the mean time both Armies encamp'd in the *Sultan's* Camp, where his own Pavilion was left standing: And a general Discharge was made of great and small Shot, as a Signal

of their Union; and a great Council being held, it was agreed to send the *Aga* of the *Janizaries*, the *Bostangi Bassa*, the *Zebidgi Bassa*, and *Sphahiler Bassa*, each with 2000 of their respective Troops to the *Seraglio* at *Adrianople*, to demand *Sultan Achmet*, and proclaim him Emperor. These Generals arriving before the Gates of the Palace, a *Janizary* made Proclamation that *Sultan Achmet* was elected Emperor by the Army and People, requiring him to come out to them and take the Government upon him. *Sultan Mustapha* hereupon appearing, the *Zebidgi Bassa* declared to him, that he was no longer Emperor, having forfeited his Crown; and desired his Brother might be brought out to them. *Sultan Mustapha*, without making any reply, went and fetch'd his Brother *Achmet* out of the Prison where the Princes of the Blood are kept, and presented him to them, and then withdrew, without the least Murmur or Complaint at the Treatment he had met with from his Subjects.

Then the *Aga* of the *Janizaries* demanded of *Sultan Achmet*, If he would govern his People according to their antient Customs? If he would reside at his Capital City of *Constantinople* in time of Peace, and deliver up to them the late *Musti Fesulla Effendi*? and upon these Conditions they were ready to obey him. To which the new Emperor answer'd in the Affirmative. Whereupon they unanimously cry'd out, *Let Sultan Achmet Live and Reign*. And inviting him to the Army, he was there solemnly proclaim'd their Emperor, after which the *Vizier* and all the Generals paid their Homage to him.

Advice was immediatly sent to *Constantinople* of the Success of the *Malecontents*, their deposing *Sultan Mustapha*, and proclaiming his Brother *Sultan Achmet*; whereupon the new Emperor was immediately order'd to be pray'd for in the *Mosques*, and all Matters of State were transacted in his Name. The Gates of the City and the Shops were open'd, and every thing seem'd to run in the usual Channel, as if no Insurrection or Change of Government had happen'd; so universal was the Disgust conceived against the late *Mufti*, and against their Emperor *Sultan Mustapha*, for protecting him.

Soon after the new Emperor was proclaim'd, search was made through the City of *Adrianople* for the late *Mufti Fesulla Effendi*, and having Intelligence he was fled to *Philippopolis*, a Detachment of *Sphabi's* where sent after him, but he was gone from thence the Night before they arrived; whereupon the Troops divided themselves, and one Party of them marched towards the *White Sea*, and the other towards the *Black Sea*; and the unhappy *Mufti* was at length taken, just as he was about to embark on the *Black Sea*: Whereupon he was put into a Peasant's Waggon and brought back to *Adrianople*, where he was made *Bassa* of *Sophia*, to prepare him for Execution; for now it seems he was look'd upon as a Lay-Man, and no longer their supreme *Pontif*; who, as such, the *Turks* seem to confess ought not to be subject to any human Jurisdiction. But as their Priests take upon them the Priestly Office without any Consecration, so there needs no other Ceremony to degrade them, or make Lay-Men of them again, than their holding some secular Employment.



The *Musti* was afterwards put to the Rack to oblige him to confess where his Money and Effects were deposited, which on these Occasions always fall to the *Sultan*; and then he was delivered into the Hands of the Soldiery, who were most exasperated against him. They set him upon an Ass with his Face to the Tail, which they obliged him to hold in his Hand, and thus mounted, a poor Jew took the Halter of the Ass in his Hand and led him thro' all the principal Streets of the City; the Mob crying before him, *This is the Man who has given pernicious Advice to Emperors, violated the Laws he ought to maintain, and enrich'd himself at the Publick Expence: Behold the Kislebash (Persian Heretick).* And when they had brought him to the *Bittbazar*, or Louse-Market (the Name given to a Place where old Cloaths are sold) meeting with two Greek Priests who had been at a Funeral, and had their Censers still in their Hands, they compell'd them to walk behind the Ass; and soon after forcing the old *Musti* to dismount and kneel down in the Middle of the Market, one of the Soldiers sever'd his Head from his Body with one stroke of his *Sabre*, which were both carried by some *Armenians* to the Army, and the two Priests above mention'd were obliged to accompany the Corps, singing what was order'd them before it, against the *Kislebash*, in the same Tune they us'd to do over their own People at a Funeral: And after the Soldiers had glutted their Eyes with the Miserable Spectacle, the Head and Body were thrown into the River. And the next Morning his two Sons were Beheaded in Prison, and their Estates confiscated.

These

These Executions being over, the new Emperor set forwards for *Constantinople*, and arriv'd at *Dahout Basbaw* in the neighbourhood of that City on the fifteenth of *September*, appointing the Ceremony of his Coronation, or rather Installation, to be the eighteenth of the same Month, in the *Mosque* of *Yup*, or *Job*, situate in *Ypte*, one of the Suburbs of *Constantinople*. This *Mosque* they tell us, took its Name from some celebrated Captain and *Mussulman* buried there, generally said to be *Job*: Here they keep the Standard of *Mahomet*, and an old *Sabre* said to be worn by him: And the girding this *Sabre* of the Prophet on the Emperor at his Accession, is equivalent to the Ceremony of setting a Crown upon the Prince's Head with us, and this ought to be perform'd by the *Adgi Beck-tasse*, who is always a Descendant from *Job*, according to Tradition.

Upon the Day appointed for the Installation of the new *Sultan*, about seven a Clock in the Morning, the late *Sultan Mustapha* was brought into *Constantinople* in a cover'd Wagon surrounded by White Eunuchs, and guarded by a Detachment of *Janizaries*, and was afterwards placed in one of those Apartments, or Prisons in the *Seraglio*, where those of the Royal Blood are usually kept: His only Daughter, his Sister, and the *Valide*, or Empress Dowager follow'd in other Waggon attended by their Slaves; and afterwards came about thirty other cover'd Waggon with the Women belonging to the deposed *Sultan*, being surrounded by Black Eunuchs, and guarded by another Detachment of *Janizaries* at some distance in the Front and Rear of the Waggon, who convoy'd them

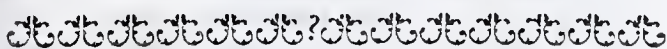
to the *Efsky Serai*, or the old Palace. About half an Hour after eight the new *Sultan* began his magnificent Entry, attended by all the Officers of State, passing through a double Line of *Sphahi's* and *Janizaries*, who were drawn up between *Dahout Basha* and the *Mosque* where the Ceremony was to be perform'd ; but it was observed that he sat but very awkwardly on Horse-back, leaning down almost to the Neck of his Horse, which was a very fine one ; and perhaps this was the first time he had ever been upon the Back of a Horse, having had his Education in a Prison, as most of the Eastern Princes have, and come to the Throne as ignorant of the Affairs of the World, especially those of State, as if they were just dropp'd out of the Clouds ; and as they often fall into the Hands of designing rapacious Ministers, their Misconduct, or Misfortunes are not to be wondered at.

The Emperor being arriv'd at the Suburb of *Ypte*, he dismounted at the Gate of the *Mosque* between ten and eleven a Clock, where Prayers were said upon the Occasion, after which the *Agdi Beçasse* girded the *Sabre* about him, and taking from the *Turbandi Bassa* the Turbant adorn'd with rich Plumes of Feathers, put it on the *Sultan's* Head in the room of that he wore before ; after which the *Musti* having prayed that Heaven would shower down its Blessings on the new Emperor, and prosper his Arms against the Infidels, exhorted him to propagate with all his Might the *Mahometan* Faith, and encourage his Subjects in observing the Law of *Mahomet* by his own Example : After which the *Musti* embraced his Knees, and the *Cadiliskiers*, the  
Aga



*Aga* of the *Janizaries*, the *Chiaux Bassa*, and other Officers of State kiss'd the Hem of his Vest, and the Ceremony concluded with the Discharge of the Great Guns and Acclamations of the People through whom he pass'd, the Way being lined by *Janizaries* and *Spha-hi's* from the *Mosque* to the *Seraglio*, having the Prophet's *Sabre* by his Side, which he returned to be reposit'd in its Place, on his Arrival there.

While the Ceremony was performing, the Princes of the Blood, *viz.* the three Sons of the late *Sultan Mustapha*, and *Ibrahim* the Emperor's Cousin, whom the Soldiery had designed to advance to the Throne, being in cover'd Waggon, and guarded by *Eunuchs* and *Janizaries*, were carried to their several Apartments in the Palace, as was also the *Haram* of the new Emperor, which consisted of at least a hundred Beauties in their Bloom, which had been presented him since the time he was declared Emperor.



## C H A P. X.

*Treats of the Administration of Justice, and of the Punishments appropriated to certain Crimes in Turkey.*

**A**S *Mahomet* was both high Priest and Prince of his People, the Ecclesiastical and Civil Authority was lodged in him, and in his Successors, the *Caliphs* of *Babylon*, &c. for several hundred Years; but as the Temporal and Spiritual Power is now divided, the

the *Musti* seems to be complimented only with the Name of the last Resort in Judicial Matters, whereas it is in Fact in the *Grand Seignior*, his *Viziers* and *Viceroy*s : No Criminal of State, if he be of any Quality at least, can be put to Death indeed without the *Musti*'s *Fetfa*, or Confirmation of the Sentence ; but then this is scarce ever refused, if the *Grand Seignior* demands it, and if it should, he can depose the *Musti*, and place another in his room.

Next to the *Musti* are the *Cadilifquers*, or Chief Justices of Provinces, of which the *Cadilifquers* of *Romania*, *Anatolia* and *Egypt* are the chief : These, I apprehend, are Ecclesiasticks as well as the *Musti*, and may be controuled by the *Viceroy*s of the respective Provinces, except where the Soldiery are concern'd, and in this Case we are told they are truly the last Resort. The *Alchoran* and the Comments upon it are their chief Study, and from these they produce their Authorities, which govern them in their Decisions. The Judges in great Towns are called *Molla*'s, or *Moula Cadi*'s, and those of smaller Towns and Villages, *Cadi*'s, and all of these are Ecclesiasticks, and appointed by the *Musti*, or his Substitutes. They generally determine Ecclesiastical and Civil Controversies, Contracts of Marriage, Divorces, &c. in a summary Way, but seldom intermeddle in Capital Crimes any further than in advising as to a point of Law, or confirming the Sentence of the Temporal Magistrate ; for these kind of Causes seem to be determin'd by the *Viceroy*s and *Governors* of Provinces or Towns, who may however call the Eccle-

siastical

fiastical Judge to their Assistance if they please.

If any *Viceroy*, or *Bassa*, is charged, or but suspected of Disloyalty or Misconduct, there seldom needs any further Conviction, it is so much the Interest of the Sovereign to ruin him, all his Fortune devolving on the Crown. He is seldom acquainted therefore with the Nature of his Offence, or the Names of his Accusers, but without giving him the least Opportunity of making a Defence, a *Capigi* is dispatch'd with an Imperial Decree to take off the unhappy *Bassa's* Head, to which the *Muf-ti's Fetfa*, declaring the Lawfulness of the Sentence, is added for Form sake. The *Capigi* also carries an Order to the Civil and Military Officers of the Place to assist him in case of Resistance; but this is seldom found necessary, so great is their Resignation to the Divine Will, and that of their Prince, and so firmly are they said to believe the Doctrine of Predestination, and that there is no avoiding of their Fate. The *Capigi* therefore having acquainted the *Cadi*, and the principal Officers of the Place with the Subject of his Errand, and made some proper Enquiries in relation to the Person proscribed, usually goes to the *Bassa's* Palace, attended only with two or three Servants of his own, and presenting him with the *Grand Seignior's* Order, the *Bassa* receives it with the highest Respect, putting it to his Head, and after he has read it, perhaps says, *The Will of God and the Emperor be done*, or some such Expression, testifying his entire Resignation, and demanding only an Hour or two to regulate his Domestick Affairs, says a certain Writer, ( of which there seems very



little Occasion, the Government seizing all his Effects) ; but rather to make an Inventory of his Treasure, which it seems is always requir'd by the *Grand Seignior* in these Cases. Then he takes the Silken Cord, which the *Capigi* has ready in his Bosom, and having tied it about his own Neck, and said a short Prayer, the *Capigi's* Servants throw him on the Floor, and drawing the Cord strait, soon dispatch him, after which his Head is cut off and carried to Court and shewn the *Sultan*.

*Affan Bassa*  
strangles  
the *Capigi*  
who came  
for his  
Head.

Examples of Resistance in these Cases are very rare, tho' some the *Turkish* Histories have given us, particularly that of *Affan Bassa*, who at the Revolution above mention'd was made *Caimacan* of *Constantinople* by the Malecontents. This Gentleman being at his Government some Distance from the Court, a *Capigi Bassa* who had frequently been employ'd on such tragical Errands, was sent by *Sultan Mustapha* to take off his Head, but *Affan Bassa* having long expected such usage from the Influence of the *Musti*, who was his declar'd Enemy, had contracted an intimate Friendship with the *Cadi* and other inferiour Officers of the Place, and by his Bounty and Impartial Administration render'd himself exceeding popular in his Government, so that when the *Capigi* came to enquire privately, according to Custom, of the *Cadi* and other People into the Character of *Affan*, and whether it was likely he shou'd meet with any Resistance, they acquainted him that he wou'd find him perfectly resign'd to the Emperor's Pleasure, and that there was no manner of occasion to take any Soldiers with him ; whereupon the *Capigi* with two of his Servants only, went to the *Bassa's* Palace,

Palace, and presenting him with the Imperial Order, the *Bassa* kiss'd it with great Respect, and read it over, after which he made a particular of his Effects for the Use of the Emperor, and desir'd only half an Hour's time to take leave of his Family, which was granted him, whereupon leaving his Steward to entertain the *Capigi*, for a little time he retired.

But instead of preparing himself for another World, or taking leave of his Wives, the *Bassa*, it seems, spent his time in assembling his Friends and faithful Servants, and having acquainted them with the cruel Message, they unanimously resolv'd to hazard every thing rather than suffer it to be put in Execution.

The *Bassa* hereupon return'd to the *Capigi*, and having order'd a Table to be spread, and a handsome Entertainment provided, to which several of his Friends were invited on pretence of taking his last leave of them, the *Capigi* was also prevail'd on to sit down among the rest, but he had scarce tasted a Morsel when four Men came into the Room, and moving directly towards him demanded his Head. The *Capigi* astonish'd at the unexpected Demand, begg'd that they would spare his Life, and he wou'd return to Court without executing his Orders. He was however immediately strangled, and his Head cut off and carried to *Constantinople* to *Affan's* Friends, with an Account of the Occasion of it, which probably gave the first rise to the Insurrection above mention'd, and contributed to that great Revolution which was afterwards effected.

The usual Punishments appropriated to Crimes in *Turky* are as follow, viz. A Murderer

Punish-  
ments ap-  
propria-

red to  
Crimes.

derer is beheaded, a Thief strangled, an Apostate burnt, a Traytor is dragg'd at a Horse's Tail, and afterwards impal'd; and if one Maims or Wounds another, the like Punishment is inflicted on the Offender: An Eye for an Eye, a Limb for a Limb, according to the Jewish Law. For Perjury they are set upon an Ass, with their Faces towards the Tail, which the Criminal holds in his Hand, and thus they are led through the City, and afterwards burnt in the Cheek. Bakers and others who defraud in their Weights or Measures are condemn'd to the Bastinado, to receive a certain Number of Blows on the Soles of their Feet, or to wear a heavy Pillory-Board about their Necks for a certain time, or pay a Fine inflicted on them, and in general their Laws are equitable enough if they were duly executed. But there is no place in the World, 'tis said, where Justice is more frequently bought and sold. Whence Capital Punishments are very rare, except for Offences against the State. Which may be ascrib'd to that great Plenty of Provisions in *Turky*, and that Charitable Disposition in the *Turks* not to suffer any of their Brethren to come to extreme Poverty, which 'tis said is imitated also by the *Greeks*, *Jews*, and the rest of the Inhabitants of that Empire. And if People are inclin'd to an idle, rambling Life, it is but commencing a *Dervise* or *Monk Itinerant*, for whom the Veneration of the People is so great that they are sure never to want any thing.

Proceed-  
ings in  
Civil  
Actions.

As to civil Controversies concerning Debts or Damages, the Plaintiff in *Turky* proceeds by way of Petition, and the Judge sends a *Chiaux*, or some Officer of the Court, to summon



mon the Defendant, and having heard the Parties themselves and examin'd their Proofs, the Suit is usually determin'd in less than a Week. Here are no tedious Forms or dilatory Pleas allow'd; no Lawyers or Advocates to make false Glosses and wrest the Laws to the vilest Purposes. And tho' Bribery be frequently practis'd, there is no place where it is more severely punish'd, if the *Sultan* happens to be an active Prince, and concerns himself to enquire into the Conduct of his Officers. If a Judge be found guilty of Extortion, he is doom'd to be pounded in a Mortar without Mercy, 'tis said.

The usual Punishment in *Turky* is the *Fa-lack*; where the Offender being oblig'd to sit down on the Ground, and having his Leggs held up, receives a certain Number of Blows upon the Soles of his Feet with a little Rattan or Cane of the Bigness of a Man's Finger. The Women it seems receive it on their Back-sides, with their Drawers or Breeches on; the *Turks* being more modest than to expose their bare Skin in publick as our Magistrates do. The Number of Blows is always appointed by the Judge; whereas we leave it to the Discretion of the Executioner, and one Man may be whipp'd to Death for what another shall scarce be touch'd, according as the Executioner happens to be brib'd, or bullied by those who come to see the Execution done. The *Turks* will not suffer any thing to be sold in their Markets at extravagant Prices, as Cherries or other Fruits, at their first coming in; and he that brings his Goods first to Market has no other Advantage than taking his Money before those that come after him: If any one offers to exact upon the Buyer

Ordinary  
Punish-  
ment.

Justice  
in their  
Markets.

Buyer, he is sure to be condemn'd to the *Falack*, if he does not buy off the Blows of the Cudgel with a Fine, and some are forc'd to suffer both. *Thevenot* acquaints us that he saw a Man who sold Snow at five Pence a Pound receive a Number of Blows on the Soles of his Feet for want of Weight; and another who had imposed upon a Child in a Pennyworth of Onions, condemn'd to receive thirty Blows with a Cudgel by the Officers of the Market. And probably 'tis this speedy Justice and exemplary Severity against little Frauds which keeps the common People in awe, and occasions fewer Thefts and Robberies in *Turky* than with us; some indeed ascribe it to the honest Disposition of the Natives, but if the same Severity was us'd here it might have the same Effect, and prevent many a little Villain's being brought to the Gallows.

If a Person be found dead in the Streets, and the Murderer is not known, the Neighbouring Houses are amerc'd Forty five thousand *Aspers*: which makes all People solicitous to compose Quarrels and prevent any Bloodshed near their Doors. A Watch is regularly kept also in the Streets every Night, and if any Persons are taken up who can't give a satisfactory reason for their being Abroad at unreasonable Hours, they are usually condemn'd to the *Falack* or *Bastinado* the next Morning, and perhaps oblig'd to pay a Fine.

Franks  
judg'd  
by their  
Consuls.

As to the *Franks*, or *Christian* Foreigners, they have the Privilege of having all Controversies among themselves determin'd by the Ambassadors and Consuls of their respective Nations; but where the *Turks* are concern'd

cern'd with them, they will, as far as I can perceive, bring the Matter before their own Courts of Judicature ; but then if Injustice be done the *Christians*, the Resident of the Nation frequently procures Satisfaction to be made, on his representing the Case to the Government.

When the Lord *Paget* was Ambassador at *Constantinople*, an *English* Cabbin Boy having receiv'd some hard Usage from his Captain, took it in his Head to turn *Mahometan*, and was circumcis'd at the House of the *Vairvode* of *Galatia*, without observing the Formalities requir'd by the Capitulation between *England* and the *Porte* : For when a *Frank* offers to turn *Mahometan*, he ought not to be received, or circumcised, till he has acknowledg'd before the Interpreter of his Nation that he hath done it voluntarily, without being induced to do it by Promises or Threats, and must persist in that Resolution four and twenty Hours.

An *English*  
Boy re-  
claim'd,  
who turn-  
ed Turk.

The Lord *Paget*, who was then at *Carlowitz*, returning to *Adrianople*, was acquainted with these Proceedings of the *Vairvode* of *Galatia*, and demanded that the young Tar should be deliver'd into his Hands publickly, and the *Vairvode* banish'd. The *Vizier* hereupon consented that the *Vairvode* should be sent into Exile, and that the Boy should be delivered to his Excellency *Privately*, if he repented of what he had done, but not *Publickly*, least it should give Offence to the faithful *Mussulmen* ; but if he persisted in his Resolution before the *Druggermen* or Interpreters, he could not then be deliver'd up. But my Lord reply'd, he ought to have him, whether he recanted or not, the usual Forms not having been observed



ved. The *Vizier* said, they had been very much oblig'd to the Ambassador for his good Offices at the Treaty of *Carlowitz*, but desir'd he would not insist upon any thing which might cast a Reflection upon their Religion, which was no less dear to them, than ours was to us. The Ambassador reply'd that the Capitulations having been violated, the Boy, who was not supposed to be grounded in his Religion, and far from being instructed in theirs, ought not to be deem'd a *Mahometan*, but surrendered Publickly, that the Capitulations might be inviolably observ'd for the future, and still insisted on his Demand, but not so warmly as at first. The *Vizier* then propos'd the Ambassador's Demand to the *Musti*, but he was positive against delivering up the Boy Publickly. To compromise the matter therefore, the *Vairvode* was banished, and the Boy, being examin'd by two Interpreters, and assur'd that he had nothing to fear from his Captain, but would be protected by the Lord *Paget*, declar'd himself a *Christian*, and that only the hard Usage of his Master had induc'd him to profess himself a *Mahometan*. And he was thereupon deliver'd to his Excellency.



## C A A P. XI.

*Treats of the Province of Eyraca Arabick, or Chaldaea.*

*Chaldaea.* I Shall now, according to my Promise, treat more particularly of the several Provinces and Kingdoms the *Turkish* Empire is composed

composed of, in the same Order I proceeded when I described their respective Boundaries, beginning with those which lie most to the Eastward, and are bordering on *Persia*; and first of *Chaldaea*, called at this Day *Eyraca Arabick*, which lies on both Sides of the Rivers *Tigris* and *Euphrates*, having *Diarbeck* or *Mesopotamia* on the North, and *Arabia* with the Gulph of *Persia* or *Bossora* on the South. In this Province, according to some, was the Seat of Paradise; and here stood the Tower of *Babel*, where the Language was first confounded.

The City of *Babylon*, the Metropolis of the *Babylonian* Empire also stood here. *Babylon* It was first built by *Nimrod*, 'tis said, and afterwards much enlarged by *Semiramis*, the Widow and Successor of *Ninus*, the third Monarch of this Empire; but *Nebuchadnezzar* raised it to be the Wonder of the World. The Walls he surrounded this City with, 'tis related, were eighty seven Foot in Thickness, and three hundred and fifty Foot high, and in Compass four hundred and eighty Furlongs, or sixty Miles, according to *Herodotus*. Others make the Heighth of the Walls to be but fifty Cubits, which seems most probable; for to what purpose a Wall should be run up to the Heighth of 350 Foot I can't conceive, any more than how it is possible such a Work could be effected in many Ages.

The Form of the City was exactly Square, each Side of the Walls 120 Furlongs, or fifteen Miles in Length, built of large Bricks, cemented with *Bitumen*, a glutinous Slime, which, 'tis said, arises out of the Earth in that Country, and soon grows much harder than either the Bricks or Stones themselves. With-

out the Walls was a large Ditch, or Moat, filled with Water, and lined with Bricks on both Sides; and the Bricks with which the Walls were built, 'tis said, were made of the Earth which was dug out of the Ditch, and consequently if this Account be true, the Ditch must be 350 Foot deep, which to me seems monstrous, and what, I must confess, I can never subscribe to, though the Opinion be countenanced with never so many great Names, it being so much beyond the Dimensions of any thing of the like Nature that ever was heard of in the World.

On every Side of this prodigious Square were twenty five Gates in the Walls of solid Brass; and from hence it was, according to Doctor *Prideaux*, that when God promised *Cyrus* the Conquest of *Babylon*, he acquaints him that he would break in pieces before him the Gates of Brass. Between every two Gates almost were three Towers, which were built ten Foot higher than the Walls, though in some Places, where the Wall was inaccessible, 'tis probable there were none, because the whole Number of Towers is said to amount but to two hundred and fifty.

From the twenty five Gates on each Side of the Square, ran as many Streets to the opposite Side in a direct Line, so that there were fifty Streets, each of them fifteen Miles long, and about an hundred and fifty Foot broad, besides four great Streets, with Houses but on one Side facing the Walls, which were two hundred Foot Broad. By the Streets thus crossing each other, the whole City formed 676 Squares, each of them four Furlongs and an half on every Side. The Houses stood on that part of the Square that lay next the

Street,



Street, and behind them was room for Yards, Gardens, Orchards, and all manner of Conveniencies : neither were the Houses contiguous towards the Street, but large spaces left between one House and another to render their abodes more Healthful as well as Pleasant ; and the Houses, 'tis said, were three or four Stories high, which cannot be contradicted so long after : tho' I can't help observing, That there is no Eastern Nations that have run up their Houses to that height for many Ages past.

The River *Euphrates* ran through the Middle of the City, and divided it into two equal Parts, entering on the North Side and running through it directly South, the four Sides of the City answer'd directly to the four Winds, standing due East, West, North and South.

A noble Bridge in the Middle of the Town preserv'd the Communication of one Part with the other, but as to the length of it, I find Writers vary much, some assuring us, it was five Furlongs, and others but one in length. At each end of the Bridge stood a Royal Palace, that on the East Side call'd the Old, and that on the West Side the New Palace ; the first was thirty Furlongs in compass, and the other sixty : The whole City stood upon a Flat without a Hill in it, as I can learn, the Soil exceeding fruitful and fit for Gardens. And to People this vast City, did *Nebuchadnezzar* almost depopulate *Judæa*, and several other conquer'd Countries ; so that the Inhabitants consisted of a Mixture of Nations, who at first probably understood each other as little as when their Speech was confounded at *Babel*.

Temple  
of Belus.

In this City *Nebuchadnezzar* built the Temple of *Belus*, or rather enlarged it ; for the most magnificent Part of the Building was a Tower which stood in the Middle, and was built many Ages before. At the Foundation the Temple was a Furlong square, being half a Mile about, and consisted of eight Towers, or rather Stories one above another, growing less and less at every Story, like the famous Tower of *Nanking*, of which the Reader has seen a Cut in the first Volume. *Strabo*, Dr. *Prideaux* observes, calls it a Pyramid from its decreasing in Bulk and benching in at every Story, and says the whole was a Furlong high ; and tho' this be such a height as is scarce credible, yet some ingenious Gentlemen will have every Story, or Tower as they call it, to be a Furlong, and consequently the whole must have been a Mile in height, which is so vastly beyond the Dimensions of any Building that ever stood upon the Earth, that the mentioning of it is sufficient to refute this Assertion.

And, as Dr. *Prideaux* observes, according to *Strabo's* Account, it exceeds the height of any Building we know of in the World : The biggest of the *Egyptian* Pyramids indeed is something larger at the *Basis*, being seven hundred Feet on every side, whereas this is but six hundred ; but then this Tower was six hundred Foot in height, whereas the Pyramid above mentioned is no more than 481 Feet in height ; and consequently the Tower of *Belus* exceeds the height of the Pyramid an hundred and nineteen Foot, which is a quarter of the whole. The same Reverend Doctor therefore thinks it was not without Reason that *Bochartus* asserts it to be the very  
same

same Tower which was built there at the Confusion of Tongues ; and according to several Authors, it was built of Bricks and Bitumen, as the Scripture informs us that Tower was. *Herodotus* relates that they ascended it by Stairs round about it on the Outside, and there being a large landing Place at every Story, made it appear like eight Towers one upon another, each of them seventy five Foot high, and in them were many great Rooms with arch'd Roofs supported by Pillars which were made Parts of the Temple afterwards. If we consider that this was erected in the first Ages after the Flood, before Arts and Sciences were arriv'd at any Perfection, such a piece of Architecture must appear still more amazing. Nay, where is the Architect to be found at this Day, or was ever heard of among the *Greeks* or *Romans*, who could erect a Fabrick seventy five Foot high, and set seven others of the same height over it one on the Head of another ! For my part I can't help believing that some of the Workmen must have seen the great Improvements in Architecture that were made before the Flood, or at least receiv'd an Account of them from *Noah*, or his Sons who surviv'd the Deluge. How the Art of Building came to be lost after the Flood, as well as other Arts, is not difficult to account for, if we consider the Confusion of Tongues, and the Dispersion of the People, which happen'd soon afterwards. Besides, where nothing of this kind has happen'd, we have seen Arts and Sciences decline in some Ages, as they have advanced in others, and in many Parts of this very Empire, famous formerly for Arts and Sciences,

for



for elegant Buildings, and fruitful Fields, are now become mere Desarts and heaps of Rubbish; and the People seem to have little else to distinguish them from other Animals besides their Form; particularly the Natives of *Curdestan*, or *Assyria*, adjoining to the Province we are treating of. But to proceed, on the Top of the Tower of *Babel* was an Observatory, which Doctor *Prideaux* conceives was the Occasion that the *Chaldeans* advanced in the Skill of Astronomy beyond all other Nations, and came so early to a Perfection in that Art. But this may possibly be as well ascribed to two other Causes, namely, because this was the Part of the World first peopled after the Flood, and consequently the Natives must have had the longest Experience, and if we add that it is not impossible they might retain some Knowledge of what had pass'd in the Old World, since some of those who surviv'd it fix'd hereabouts, it would not be the most extravagant Conjecture. Another Advantage was the Pureness and Serenity of the Air, which makes it much fitter for Observations of this Nature than the Air of some other Countries: but however that be, *Calisthies* the Philosopher who attended *Alexander* in his Conquests, found that they had made Astronomical Observations for 1903 Years before that time, which it's computed must be from the hundred and fifteenth Year after the Flood, fifteen Years after the time the Tower of *Babel* is supposed to be built.

The Temple of *Belus* contain'd no more than this Tower till *Nebuchadnezzar's* Reign, who enlarg'd it by vast Buildings erected about it in Form of a Square, each side two

Furlongs

Furlongs in length, or a Mile in Circumference : Here the God *Bel* or *Baal* was worshipp'd, who is generally supposed to be *Nimrod*, and call'd *Bel*, which signifies Lord, from the Dominion he usurp'd ; and *Nimrod* in the *Jewish* and *Chaldaean* Languages, which signifies a Rebel, as he revolted, or Apostatiz'd from the true Worship of God. This Temple stood till *Xerxes* demolished it in his return from his *Grecian* Expedition : He plunder'd it of a prodigious Treasure, particularly of several Images of Massy Gold, one of them forty Foot high, which contain'd a thousand *Babylonish* Talents, or eight hundred seventy five Ounces of Gold, amounting to about three Millions and an half of our Money. There were many other Images and Sacred Utenfils in this Temple, those particularly mention'd by *Diodorus Siculus* contain'd five thousand and thirty Talents, which with the thousand Talents the first Image contained, makes above one and twenty Millions of our Money ; and no doubt there was a great deal of Treasure more which is not mentioned ; but this had been collecting near two thousand Years, for so long it was from the Foundation of it to the time it was destroy'd.

Near the Temple of *Belus* on the East Side of the River stood the old Palace, four Miles in Circumference ; and over against it on the other Side the River was the new Palace which *Nebuchadnezzar* built, being eight Miles about ; it was defended by three Walls, the innermost commanding the other two. But what has been most admir'd in this Palace were the hanging Gardens, which contain'd a Square of four hundred Foot, and were several large Terrasses one above another, the highest

highest of which equal'd the Walls of the City : The whole was sustain'd by vast Arches, and strengthen'd by a Wall which surrounded it, two and twenty Foot thick : The Mould or Vegetable Earth on these Terrasses was laid so deep that the largest Trees might take Root in it, and Walks of them were accordingly planted here : In the upper Terras there was a Receptacle of Water fill'd from the River, from whence the whole Garden was water'd. There were many other Curiosities in this City worth the relating, but my Business being chiefly with Modern Descriptions, I must refer my Reader to Dr. *Prideaux* and other Authors which speak more largely of them ; tho' thus much I could not avoid saying of this famous City, once the Mistress as well as the Wonder of the World, when I was treating of the Province where it stood.

The Walls of this City if they were any thing near the height and thickness it is reported, must certainly render it impregnable before Gunpowder was in use, and could only have been taken by the Stratagem *Cyrus* us'd of turning the River another Way, and entering at that Part of the Wall where it us'd to run into the City. It could not easily have been reduced by Famine, because it had been impossible to have assembled an Army numerous enough to have invested it on all Sides, or to have subsisted such an Army of Men if they had been drawn together ; and there seems to have been Ground enough belonging to every House within the Walls to have furnish'd the Inhabitants with Provisions if there had been no Communication with the Country, especially in so fertile a Soil as this is represented to be.



But what is as strange as any thing that is related of *Babylon*, is, that we cannot learn either by Antient Writers or Modern Travellers where this famous City stood, only in general, that it was situated in the Province of *Chaldaea* we are now speaking of, upon the River *Euphrates*, considerably above the Place where it is united with the *Tygris*: Travellers have guess'd from the great Ruins they have discover'd in several Parts of this Country, that in this or that Place *Babylon* once stood: But when we come to examine nicely the Places they mention, we only learn that they are certainly in the wrong, and have mistaken the Ruins of *Seleucia*, or some other great Town; for this *Seleucia*, 'tis true, was some time call'd New *Babylon*, and peopled from thence, which was probably the Ruins of Old *Babylon*; for it is said that *Antiochus* the Son of *Seleucus Nicanor* transplanted no less than 500000 of the Inhabitants of Old *Babylon* thither, and gave it the Name of *Seleucia* in Honour of his Father. But of this great City neither does there remain any thing at this Day but vast heaps of Rubbish. I pass on therefore to *Bagdat*, sometimes also call'd *Babylon*, which arose out of the Ruins of *Seleucia*, and is now the Capital of the Province.

*Bagdat* stands upon the River *Tygris* in 33 Degrees odd Minutes North Latitude, and was built by *Mahomet* the second Caliph of the *Saracens*, who reign'd in the middle of the eighth Century, and made it the Seat of the *Sarazen* Empire. It was at first built upon the Western Side of the River, but about the Year 1095. the Caliph *Mustetabar* built a new City on the Eastern Bank of the *Tygris*,

and united both by a Bridge of Boats; and it continued the Metropolis of the *Saracen* Empire till the middle of the thirteenth Century, when the *Tartars* made a Conquest of it, and put an end to the Dominion of the *Saracens*: However it seems the Religion of the *Saracens* prevail'd, and was profess'd by the Conquerors, and has been establish'd in this Country ever since. The City of *Bagdat* lost much of its Splendor on its being taken by the *Tartars*, and was reduced to a ruinous Condition, but it afterwards recover'd in some measure, and prov'd a Bone of Contention between the *Turks* and *Persians*, by whom it has been alternately taken and retaken several times, untill the Year 1689, when the *Turks* made themselves Masters of it, and have possess'd it ever since, making it the Capital City of the Province, where the *Beglerbeg*, or the Viceroy continually resides. It flourish'd much more and had a brisker Trade while it was under the Dominion of the *Persians*; tho' the Trade is not inconsiderable at present, being supply'd with all the Merchandize of the East by the Way of *Bossora*, which stands towards the Mouth of the united Streams of *Tigris* and *Euphrates*, and annually visited by the Caravans from *Aleppo*, *Smyrna*, and the Western Part of the *Turkish* Empire, whereby it is furnish'd with the Produce of those Countries. The Pilgrims also which visit *Mecca* and the Tombs of *Hali* and other *Imans* who lie buried not far from hence, passing annually thro' this Place, are a considerable Advantage to it; tho' since it has been taken by the *Turks*, it has not been so much resorted to by the *Persian* Devotees as formerly.

The City is about fifteen hundred Paces long, and half as many in breadth, if we include only what stands on the *Persian* or Eastern Side of the *Tigris*; there is indeed a Suburb on the Western Side, which some reckon Part of the City, and then it would be much larger; but as this is not within the Walls, or defended by either Wall, or Castle, I think we may very well look upon it as a Suburb to the other: The Form of the City comes nearest an Oblong Square of any thing I can compare it to; indeed the Western Side, which lies next the River is much the longest, and the North end broader than the South, so that it is far from being a regular Square. The Castle stands at the North-West Corner of it on the River: The Walls are of Brick, and there are large Towers upon it not unlike our Modern Bastions. The Ditch, or Moat, is wide and deep, and tho' there be no Half-Moons or other Outworks, it is esteem'd a strong Fortrefs in this Part of the World: There are but four Gates, one towards the River, and the other three towards the Land; and there is usually a Garrison of three or four thousand Horse and Foot in the Place. The Castle is built of good White Stone, and seems pretty strong towards the River; and below the Castle by the Water side is the *Seraglio*, or Palace of the Viceroy, with several *Kioschs*, or Summer-Houses on the River, which make a fine Appearance. The Houses of the Town are for the most part ill built, but their *Bazars* where the Tradesmen keep their Shops being arch'd and cover'd like our Exchanges, are handsome enough. These were built by the *Persians* when they were in Possession of the Place, as were their



*Bagnio's*, and indeed every thing else which is worth a Traveller's Notice, the *Turks* rather ruining than adorning all Places where they come. There are five *Mosques* in the Town, of which two are indifferently well built, with handsome Domes covered with varnish'd Tiles of several Colours. The *Cadi* here has an Authority almost equal to that of the *Musti* at *Constantinople*. There is also a *Testerdar*, or Treasurer, who collects the Revenues; and a *Reis Effendi*, who signs all Acts of State, and is sometimes call'd Secretary, and sometimes Chancellor. In the Hands of these Officers is lodged the Civil Government of the Province: They are also of the Viceroy's Council, or rather Checks and Spies upon his Actions, being accountable to the Porte for their Conduct, and not to him.

*Bossora.*

The next considerable City to *Bagdat* in *Chaldea* is *Bossora*, or *Balsara*, and this in some respects excels the other, as will appear in the Description of it. It stands about a League from the Western Bank of *Shat El Arab*, which is the *Euphrates* and *Tigris* united, and has a Communication with it by a Canal, which will carry large Vessels; it lies in thirty Degrees odd Minutes North Latitude, and about fifteen Leagues from the North of the River *Shat El Arab* above mentioned, the Tide flows above fifteen Leagues higher than the Town, as far as *Gorno*, and yet the Water is fresh at *Bossora*. The Town is surrounded with a Wall of Earth, upwards of twelve Miles in Circumference, in which are contained however many void Spaces, without Houses or Gardens. Its Situation is pleasant, and very advantagious on account

of Trade, and the Ground about it extremely fertile. The Port is commodious and safe, infomuch that large Vessels may come up to the End of the Canal without Danger ; and as the Merchandize of *Europe* may be brought thither by the *Euphrates*, which is not above four Days Journey from *Aleppo*, so all the Rich Merchandize of *India* and *China* is brought thither by the Gulph of *Persia* ; and since the Civil Wars in *Persia*, I find the *English East India Company* have made this their principal Factory for the *Persian Trade*, and withdrawn most of their People from *Ispahan*, *Gombroon*, &c.

The Shipping usually arrives at *Bossora* from the Beginning of *July* to *October*, when the Monsoon serves to bring them in ; and during these four Months, the Town is crowded with Foreigners from most parts of the World, who come thither to traffick : And why the Trade of this Place should not come to be as considerable in time, as that of *Ormuz* was, I cannot conceive, it having all the Advantages, in Point of Situation, that Island had, if not more, and is in a manner a free Port for all Nations ; whereas the Trade of the other was in a great measure ingrossed by the *Portuguese*. The only thing which can make the Trading Men avoid it, is the Hot Winds, which blow here in *July* and *August*, when the Heats are almost insupportable, especially if the Wind blows from the South-East. Mr. *Thevenot* assures us, that in the Month of *July*, 1665, no less than four thousand People perished in *Bossora*, by the *Samiel*, or Hot poisonous Winds.

There

There is also another Distemper very rife at *Bossora* in the Months of *July*, *August*, and *September*, which occasions Swellings and Tumours in the Groin, Thighs, Neck, and other parts of the Body; and when it is cured in one place, will frequently break out in another; and tho' most People have it, there are few which die of this Distemper. It is supposed to be caused by that abundance of Dates which they eat, especially the poor People, who have scarce any other Food, except dry'd Fish. About the latter End of *September*, when the Heats are over, it is dangerous going too thin in Cloaths, or to sleep abroad in the Air. And from the End of *October* till *January*, it is very cool, Nights and Mornings, till the Sun is two or three Hours high.

It is not much above an hundred and fifty Years since *Bossora* was under the Dominion of the *Arabs*, and reckoned a part of *Arabia Deserta*; but there happening a War between the *Turks* and the *Arabians* about this time, the *Turks* made themselves Masters of it. The *Arabs* afterwards blocking up the Place, and laying Ambuscades, so that it was impossible to pass to and from it in any Safety, the *Turks* came to a Treaty with them, and were content to resign all the Territory belonging to it, which lay to the Westward of the City, to the *Arabs* again, and they remain in Possession of the Country within a League of the Walls of *Bossora*. And as the Inhabitants of the Town are for the most part *Arabs*, the *Porte*, to humour the People, suffer them to be governed by a Prince or Hereditary Governour of their own, who sometimes bids

Defiance



Defiance to the *Grand Seignior* ; and being in so remote a part of the Empire, the Government have a great deal of Trouble often, before they can reduce him within Bounds.

The Revenues of the Prince of *Bossora* arise four Ways, *viz.* by Money, Horses, Camels, and Date Trees. Every Merchant who imports *Reals*, are obliged to bring them into the Mint, where they are coined into *Larins*, by which he gets eight *per Cent*. As to Horses, there are no where better or finer shap'd than are to be found in this Prince's Stables, which he does not think beneath his Dignity to sell to the best Bidder. Nor does he make less Advantage of his Breed of Camels, the most serviceable Animal in the World for carrying Burthens over the Desarts.

But in the Date Trees consists his greatest Wealth, for all the Country from the meeting of the two Rivers *Euphrates* and *Tigris* to the Sea for thirty Leagues together, are covered with them ; and for every Tree he is paid three fourths of a *Larin*, about the value of nine Pence, our Mopey.

The Custom-House at *Bossora* also yields the *Bassa* or Governor a great deal of Money ; and he keeps a *Shabander*, or Commissioner of his Customs, who collects them for him, and does not farm them. He raises also considerable Sums from the *Persian* Pilgrims, who most of them pass through *Bossora*, since *Bagdat* has been in the Hands of the *Turks* ; he demands of them thirty Chequins a Head, in Consideration of a Guard he sends with them of three or four hundred Horse to protect them from the *Arabs*, in their Passage to *Meca* and back again : He sels them also what  
Camels

Camels they want, at his own Price, and when they return, he buys the Camels again at easy Rates, and sells them Horses very dear, to carry them home. The Merchants also, who buy Horses to be transported to other Countries, are forced to take them at such a Price as he is pleased to set upon them, for all other Persons are prohibited to sell their Horses to Foreigners without Licence, which is seldom obtained, but by a considerable Present.

The Subjects of the Prince or *Bassa* of *Bos-sora*, consist not only of *Arabs*, but of *Saba-an Christians*, of whom I have spoken already in the Description of *Persia*. There are also a vast Concourse of Foreigners during the Monsoon, and some who reside there all the Year, Natives of *Europe* as well as *Asia*, and the *Carmelites* were not long since suffered to have a Convent, on the Terras whereof they used to plant a Colours or Standard, with a Cross wrought in it, for which Privilege they annually made the *Bassa* a Present; and here, not only the *Catholicks* of *Europe*, but the *Armenians* and *Nestorians*, 'tis said, performed their Devotions: Nor are the *Mahometans* so strict as in some other parts of the Empire, but every one is permitted to wear Turbants of what Colour they please, and not put under any Marks of Ignominy, as at *Constantinople*.

There

There is no Part of the World where the Fruits of the Earth are more subject to be destroy'd by Locusts than in the Territories of *Bossora*: *Tavernier* relates, that when he was at *Bossora*, there flew by twice such a prodigious Number of Locusts, that they appear'd at a distance like a Cloud, and darken'd the Air. They pass over *Bossora* generally four or five times in a Year, being driven into the Desert, by the Wind, where they die, or they would destroy all the Corn and Herbage in *Chaldæa*.

The *Samiel* or hot poisonous Winds, which have been mentioned already in treating of *Persia*, seem to be more fatal in this Country than in any other, if we may credit the Account Mr. *Thevenot* gives us of them: He observes that it reigns in the hot Summer Months from the Banks of the *Tigris* as far as *Surat* in *India* by Land, but is never perceiv'd on the Water, and he imagines it to be the East Wind *Job* mentions, because it always Blows from the Eastward, or rather from the South East: That those who breathe this Wind fall instantly dead, tho' sometimes they have time to say, *I burn*. That a Man no sooner dies by this Wind than he becomes as black as a Coal, and if one takes him by a Leg or an Arm, or any other Part of the Body to lift him up, he will pull off his Flesh, which comes from the Bone: That in this Wind there are Streaks of Fire as small as a Hair, which have been seen by some, and those who breathe in those Rays of Fire die, while others receive no Prejudice; and he conceives that these Fires volant may proceed from sulphurous Exhalations which arise out of the Earth, and kindling by the Agitation of the



Wind, are drawn in by the Breath, and consume the Entrails in a Moment : Or, if it be but a bare Wind, it is so hot as immediately to corrupt the Body it enters into.

But notwithstanding I have a very great regard for the Relations given us by Mr. *Thevenot*, and such an Opinion of his Veracity, that I seldom question any thing he assures us he has been an Eye Witness of ; yet as he acknowledges to have receiv'd this Account from others, I must beg his Pardon if I do not give entire Credit to it in every Circumstance. As to the hot Winds in general which blow from the most Eastern Part of *India* to the Frontiers of *Turky*, or from the *Ganges* to the River *Tigris* in the Month of *June* and *July*, and sometimes longer, it may be observed, That this Country for the most Part is a barren sandy Desart on which the sun at this Season of the Year shines with almost perpendicular Rays, and heats the Earth to such a degree about Noon, that there is no setting a bare Foot upon it ; and that the Sun which is then near the Zenith, and the Reflection of the burning Sands should occasion the Air to be intolerably hot is no strange thing : It may also be much hotter towards the Western Parts of *Persia* and *Chaldea*, than in *India*, possibly, because the Wind has blown over a large Tract of parch'd Earth ; and I am apt to believe therefore, that in these Countries many People may have perished in these hot Winds ; but as to their sucking in Streams of Fire with their Breath, and the effect it is said to have of corrupting their Flesh in a Moment, Mr. *Thevenot* might probably be imposed upon in these Particulars. A Corpse it's true, will corrupt in a very short time

time in hot Countries let the Distemper be what it will, which is the Reason they usually bury a Person in a few Hours after he dies; but that the Flesh shou'd so corrupt in a Moment as not to bear the handling without coming from the Bone, is something extraordinary.

And though the hot Winds may have sudden and terrible Effects in *Chaldea* and *Persia*, they certainly are not so pernicious in *India*; they may, and no doubt have brought Distempers upon People there which have been fatal to them: But for several Years that I was in *India*, I never heard of any Person being struck Dead in a Moment by them, nor can I hear from any of our *Persian* Factors that these Winds have had such a quick Operation in any Part of that Kingdom; but that many of our People have dy'd or languish'd of Fevers and other Distempers at *Gombroon* and *Bossora*, occasion'd by the Excessive Heats; every Person who has visited those Countries can inform us, and when the Wind which should refresh and relieve us in the hot Seasons brings an Addition of Heat with it, this is not to be much wonder'd at; but as I have already given my Thoughts in relation to these hot Winds in the Description of *Persia*, I shall not enlarge any further on this Subject here.

I have said above that *Bir* upon the *Euphrates* standing but four Days Journey from *Aleppo*, the Merchandize of *Europe* might be transported to *Bossora* by that River, and so distributed all over the East; but I find the *Euphrates* is not Navigable in all Places between *Bir* and *Bossora*, either the Stream is choak'd up in some part of it by Sands, or there are so many Canals and Dikes cut to

supply the Neighbouring Country with Water, that it is too shallow for Vessels of any Burthen to pass thro': Were any People Masters of this Country but the *Turks*, they would certainly restore the Navigation of this River, which would be so advantageous upon account of Trade ; as it is, the Merchants who have Goods to transport to *Bagdat* or *Bossora*, are forced to cross the *Euphrates* with them at *Bir*, and carry them from thence to *Moussul* (*Nineveh*) which stands upon the *Tigris*, and there embark them on the *Kelecks* for *Bagdat* ; for ordinary Boats and Vessels it seems, cannot sail upon the *Tigris*, on account of the great Falls, or Cataracts which are in that River ; at one of which, it seems, the Waters falls forty Fathoms perpendicular.

These *Kelecks* are about four Fathom long and three broad, born up by Skins, or *Borachio's* fill'd with Wind like Bladders: They have perhaps twenty of these *Borachio's* on each side, and thirteen or fourteen at each end of the Machin, to these they fasten long Poles which are tied together with Withes, and upon these they lay Poles from side to side to a considerable thickness, on which the Passengers and their Goods are plac'd. Two Watermen row the Machin with Oars, or rather flat narrow Sticks ; and a third wets that part of the *Borachio's* which are out of the Water every half Hour, or else, it seems, they will be in danger of bursting ; and these are all the Hands employed in Navigating the *Keleck*, which 'tis observed, has neither Mast or Sail, or any Peg, Nail, or piece of Iron us'd in the Framing of it, neither have they Head or Stern, but any part moves first as it happens, and most commonly they go sideways.



ways. They blow up their *Borachio's* every Evening, and mend those that are crack'd, for the *Kelecks* put on shore twice a Day, and usually the Passengers lye upon the Banks of the River in the Night time. In the Passage from *Moussul* to *Bagdat* every one is oblig'd to carry his Provisions with him, for there is scarce a Town to be found upon either Shoar between those Cities. Mr. *Thevenot* in sailing down this River, observes, that it had the most Turnings and Windings of any he had ever been upon; that it form'd many large Islands, and was full of Rocks, which made the Navigation impracticable in any other Vessels, especially considering the Rapidity of the Stream. Near the Banks of this River, he observ'd several Hills of Sulphur; and the Wind blowing very hot one Night when he lay on Shore from those Hills: This Gentlemen apprehended it might be the *Samiel* or poysonous Wind, which he conceived to be occasion'd by the hot Vapours which ascended from the Pits of Sulphur, and indeed hot Winds in the Night-time appear something extraordinary to me, having only found them blow hot for three or four Hours in the middle of the Day, and afterwards we were refresh'd with cooler Breezes.

The *Arabs*, it seems, who feed their Cattle upon the Banks of this River, swim frequently from one side to the other, and if they meet with a *Keleck* where all the People who belong to it are on Shoar in the Night-time, they seldom fail to plunder it: And Mr. *Thevenot* observ'd in this Voyage, that the very Women and Girls frequently cross'd this rapid Stream, carrying Bundles on their Heads, assisted only by a *Borachio* under each Arm,

Arm, and sometimes without any Assistance. About two Days below *Moussul* the River *Zarb* falls into the *Tigris*, being about half as broad as that River and very rapid, arising from the Neighbouring Mountains of *Curdistán* or *Assyria*. Hereabouts the Country on the *Assyrian* Side is full of Lyons and other wild Beasts; and the other Shore is infested by the thievish *Arabs*, which makes it unsafe lying on either *Thevenot* tells us, that they chose to lye on the Shore where they expected wild Beasts, rather than trust themselves among the *Arabs*: At Midnight however they were visited by three Robbers stark-naked, who had cross'd the River in hopes of Plunder, but finding they were discover'd, they div'd under Water and disappeared. This Accident notwithstanding alarm'd the Passengers, for those who saw them, ran immediately to the *Keleck*, crying out like People in the extremest Danger, and the rest not knowing what the Matter was, but thinking there was a Lyon at their Heels, threw themselves desperately into the *Keleck*, and the Noise awakening those who were left on Board, who were equally frightned, it was very lucky that no Mischief happen'd in the Confusion the whole Company were in; but their Apprehensions, it seems, were not altogether without Grounds, for some Time before, it seems, the *Arabs* had robb'd a *Keleck* in that very Place, on board of which were near fourscore People whom they kill'd, and then overset the *Keleck*, that it might seem to be an Accident; for the *Turks* sometimes call them to an Account for these Depredations. Between *Moussul* and *Bagdat* on the *Assyrian* Side of the *Tygris* are Bituminous Springs, and other Streams

Streams of hot Water, in which sick People frequently come to bathe

From *Bagdat* to *Bossora* the *Tigris* will carry large Boats, nor are there any Cataracts to hinder the Navigation. The Vessels are about ten Days going down, and there are Villages on the Shore, where Provisions may be had at very easy Rates, which the Passengers dress on Board; nor do they lie ashore, as in the Passage on the upper Part of the River above *Bagdat*. The Towns which stand near the Shore, are *Amurat*, *Mansoury*, *Magar*, *Gazen*, and *Gorno*. Canals are cut through all the Country between *Bagdat* and *Bossora*, which makes it a little resemble *Holland*; and these Cities lie about an hundred and sixty Leagues asunder. At *Gorno*, fifteen Leagues above *Bossora*, the *Tigris* and *Euphrates* meet; and here are three Castles, one upon the Point where the two Rivers join, the second on the *Chaldaea* Side, and the other on the Side of *Arabia*, and here the Customs are demanded, these Castles being in the Territories of the *Bassa* of *Bossora*.

This Country is one of the richest under the Dominion of the *Grand Seignior*: No finer Meadow and Pasture Grounds can be seen any where and they are covered with Flocks and Herds for hundreds of Miles together; but Horses and Buffaloes they most abound in: And hither the *Grand Seignior* sends a *Testadar*, or Treasurer, annually, with a Body of Horse, to collect his Duties, viz. for every Ox or Buffalo, a *Piafter* and a Quarter; every Horse or Mare, two *Piasters*; and for every Sheep 10 *d.* which would amount to an immense Sum, if the Rusticks did not defraud him of great part of it; and sometimes they



they will refuse to pay any, which occasions a petty War between them and the *Porte* ; but the Government choose to wink at some Frauds, rather than provoke them to revolt by too rigorous an Exaction in these remote Provinces.



## C H A P. XII.

*Treats of the Present State of the Province of Curdistan or Assyria.*

*Curdistan  
or Assyria.*

*Nineveh.*

**I** Proceed now to enquire into the State of *Turkish Curdistan*, or *Assyria*, for the most Easterly part of *Curdistan* is under the Dominion of the *Persians*. This Province has *Armenia* or *Turcomania* on the North : *Persian Curdistan* on the East : *Chaldea* on the South : And *Diarbeck* or *Mesopotamia* on the West : And is said to receive its Name from *Assur* the Son of *Shem*. In this Country the famous City of *Nineveh* once stood, on the Eastern Bank of the River *Tigris*, opposite to the place where *Moussul* now stands. This Town was sixty Miles in compass, or three Days Journey, according to *Jonas* ; twenty Miles being an ordinary Days Journey for a Man on Foot. The Walls of it are said to have been one hundred Feet high, and to have eleven hundred and fifty Towers upon it, each of them two hundred Feet in Heighth. The Houses did not stand contiguous, but there were large Gardens and Spaces between them, as in *Babylon*. It was under the Domi-  
nion

nion of the same Prince, who used to reside part of the Year at one of these Cities, and the other part at the other. It is said to be built by *Nimrod*, or according to others by *Ninus*, from whom, 'tis conjectured, it received its Name. It was besieged by *Arbaces* three Years, when the River overflowed twenty Furlongs of the Wall; whereupon *Sardanapalus*, the Prince, retired into his Palace, and having collected all his Wealth, which, accordingly to Tradition, amounted to upwards of twenty thousand millions of Pounds, set fire to the whole, and threw himself into the Flames. This City was afterwards entirely destroyed by *Astyages*, the Eldest Son of *Cyaxares*, the eighth King of the *Medes*, after *Arbaces*. There is nothing now to be seen but Heaps of Rubbish, almost a League along the River *Tigris*, over against *Moussul*, which People imagine to be the Remains of this vast City. Half a League from the *Tigris* also is a little Hill, on the Top whereof stands a Mosque, over the place where, according to the Tradition of the Country, *Jothas* was buried. And for this place the *Turks* have so great a Veneration, that they will scarce suffer any *Christian* to enter the Mosque. In the Middle of this Temple stands a Tomb, covered with a Pall of Tissue, and at the four Corners great Wax Candles, besides several Lamps, which hang down from the Roof, and here some *Dervices* or *Turkish Monks* are employed in reading the *Alchoran*.

The Capital City of *Curdistan* at this time *Sherasoul*. is *Sherasoul*, which lies to the Eastward of *Nineveh*, in the 36th Degree of North Latitude. It is the Seat of the *Beglerbeg*, or Vice-roy of the Province, who hath several *Sangiac-ships*.

ships or Governments under him. The Town is not large but built after a particular manner, the Houses being hew'd out of a Rock on the Side of a Hill for a Quarter of a League together ; and you go up to them by fifteen or twenty stone Steps, and sometimes more.

*Amadia.* 2. *Amadia* lies to the Northward of *Nineveh*, in 37 Degrees North Latitude. It is seated on the top of an high Mountain, which will take up an Hour in ascending. In the middle of the Town is a Piazza, where the Merchants keep their Shops, and is a place of pretty good Trade.

*Arbela.* 3. *Arbela*, to the Eastward of *Sherafoul*, near which Town is a Plain fifteen Leagues in extent, where *Alexander* defeated *Darius*. In the middle of this Plain there is a little Hill about half a League in Circumference, covered with noble Oaks, and at the top of it the Ruins of a Castle, which, according to Tradition, was the place where *Darius* stood to see the Success of the Battle.

*Betlis.* 4. *Betlis* is situate on the North part of this Province, near the Lake of *Van*, in the Lat. of thirty seven Degrees some odd minutes N. Lat. The *Bey* or Prince of this Place, 'tis said, still preserves his Independency, and is subject neither to the *Turk* or *Persian*, his Country being very mountainous, and almost inaccessible. And as he has it in his Power to Interrupt the Trade between *Aleppo* and *Tauris*, it is said to be the Interest of both Princes to keep fair with him. As you approach *Betlis* you must travel a whole Day among high steep Mountains, from whence there fall prodigious Torrents in the Wet Season. The Way up to the City is cut through a Rock, where there is but just room for a Camel to pass,



pass. It is built round the Hill in Form of a Sugar Loaf, and stands at an equal Distance from two other Mountains. There is no getting up to it, but by weeling and winding round the Mountain. On the Top there is a Plain where the Castle stands. And here the *Bey* also has his Palace. 'Tis said he can raise twenty five thousand Horse, and a good Body of Foot out of the Shepherds of his Country.

The Province of *Curdistan* is a very pleasant fruitful Soil, diversified with Hills and Valleys. The Hills are cloathed with the finest Oaks, and a great variety of other Timber and Fruit Trees. The Valleys are well watered, and bear excellent Grain where they are cultivated, but being under the Dominion of the slothful *Turk*, or rather a Frontier Country between *Turky* and *Persia*, there is very little of it manured. However there are vast Flocks and Herds fed in this Country, the Owners living in Tents, like the *Arabs*. The governing part of the Country are *Mahometans*, but the common People are said to be a kind of *Christians*, at least they go under that Denomination; but according to the Accounts Travellers give us of them, there are not a more brutish People upon the Face of the Earth, and not less addicted to Thieving and Plundering the Caravans than the *Arabians*. But this is not to be wondered at upon the Frontiers of two great Kingdoms, Enemies to each other, where People will take greater Liberties than in other Places. Galls and Tobacco are the Principal Produce of the Soil at present, but it seems fit for any thing, it being very deep as Travellers complain who pass thro' it: And tho' the Country in general is

Nature of  
the Soil.

pleasant, it seems, the Roads are not. There are scarce any Towns and Villages, but the Houses lye dispersed at the Distance of a Musket Shot from one another, and scarce a House which has not a Vineyard : However they make no Wine, but dry their Grapes.



## C H A P. XIII.

*Treats of the State of the Province of Diarbeck or Mesopotamia.*

**T**HE Province of *Diarbeck*, or *Mesopotamia*, I come to next. This lies between the Rivers *Tigris* and *Euphrates*, from whence, 'tis said to have obtained its Name, and is bounded by *Turcomania* or *Armenia Major* on the North, and *Chaldea* on the South : The chief Towns thereof are, first, *Bir*, or *Beer*, as we pronounce it, situate upon the Eastern Bank of the River *Euphrates*, four Days Journey to the Eastward of *Aleppo*, in thirty seven Degrees odd Min. North Latitude, and is the great Pass into *Mesopotamia*. The Town is built on the Side of a Hill, and not very large, at the Top of it there stands a Castle built upon a Rock, where the Governor resides ; and from hence our Countryman, the Reverend Mr. *Maundrel*, observed there was a way cut under Ground to the River. In the Castle he was shewn a Room full of old Arms, vast large Cross-Bows, and Beams which seem'd design'd

designed for Battering Rams. There were also *Roman* Saddles and Head-Pieces of a large Size; but the *Turks* would not permit him to stay long enough to examine these Antiquities. In the Evening he went to view the Country about it on the *Mesopotamian* Side, and found steep Chalky Hills, which came up close to the Water Side, without any Plain intervening, as they do also on the *Assyrian* Side: However there are two fine Streams which run over the Top of the Hill, and fall down into the Town. In the Side of the Hill, there is a Cave cut into the Rock, with fifteen large Pillars left to support the Roof. The City is well walled, but the Houses very indifferently built, as they are in most parts of *Turky*. There is however Plenty of all Provisions, good Water, and a desirable Climate, which render the Place agreeable enough. The Garrison consists of six or seven hundred Men, commanded by an *Aga*, but the City is within the Territories of the *Bassa* of *Orfa*.

A Day's Journey to the Eastward of *Bir* lies the Town of *Sharmley*, where there is a *Sharmley*. good Caravanſera, and Baths, and a strong Fortrefs on a Mountain near it, which is all that Travellers observe concerning it. About eleven Hours March to the Eastward of *Sharmley* stands the City of *Orfa*, (supposed to *Orfa*. be in the same Place where *Ediſſa* antiently stood) in thirty six Degrees North Latitude. Here the Caravan usually stays eight or ten Days, the People who let the Horses and Mules from *Turky* to *Persia* having their Houses here. *Orfa* is the Capital City of *Mesopotamia* and according to Tradition, stands in the Place where *Abraham* dwelt. The first thing they shew Foreigners, is a large Fountain,



tain, the Springs whereof are under the Foundations of the principal Mosque in the City. The *Christians* have a Tradition here, that this was the Place where *Abraham* prayed before he went to sacrifice his Son *Isaac*, and that two Springs of Water arose from the Places where he kneeled. These feed the large Fountain above mentioned, and they will not suffer any Person to enter the Grotto, where these Springs rise, without pulling off his Shoes, and it is with Difficulty that a *Christian* is permitted to see it. The Inhabitants are many of them *Armenian Christians*, and are permitted to perform Divine Service in their Churches. Here are also to be seen several antient Tombs of the *Christians*, in Grotto's, on the Neighbouring Mountains.

The Walls of the City of *Orfa*, are of free Stone, with Towers at convenient Distances ; but the Town is meanly built, and several void Places in it, without Inhabitants. It is governed by a *Bassa*, and has a Garrison of six or seven hundred *Sphahi's*, and about two hundred *Fanizaries*, there being much more Occasion for Horse than Foot to oppose the Incurfions of the *Arabs*, who frequently cross the *Euphrates* in hopes of Plunder. There are several pleasant Gardens near the Walls, watered by artificial Channels, and the Soil produces good Wine ; But what *Orfa* is most remarkable for is, the Manufacture of Yellow *Maroyni*, or *Turky Leather*, as we call it, the Red is made at *Diarbeck*, and the Blue at *Tocat*.

On the South Side of the City is a Castle, with a broad deep Ditch cut through a Rock, and on the Top of the Castle is a little square Turret, where, according to Tradition,

on, *Elias* formerly dwelt. They shew Strangers also a Well on the South Side of the Town, which they call *the Well of the Handkerchief*, for this Reason : They say, that *Aggarus*, King of *Orfa*, being a Leper, sent Messengers to our Saviour, desiring that he would come and heal him ; and with the Messengers sent a Painter to draw our Saviour's Picture ; that our Lord answered, He could not go with the Messengers, because his Passion drew nigh, but observing the Painter taking his Picture, he threw a Handkerchief over his Face, which immediately received the Print of his Visage, and gave it them to carry their Prince. As they were returning, near the City of *Orfa*, they were set upon by Robbers, and the Person who had the Handkerchief, dropt it into a Well, to conceal it, and escaping to the Town, related the Accident : Whereupon the King, the next Day, with all his People, went in Procession to the Well, where they found the Water risen to the Brim, and the Handkerchief floating upon it, and the King taking it into his Hands, found himself in that Instant cured of his Leprosy, and thereupon the King and his Subjects became *Christians* ; that they kept this miraculous Handkerchief many Years, but at length some *Franks* stole it, and carried it to *Rome*. The Water of this Well also is supposed ever since to have the Property of Curing Lepers. From this and the like Stories we may observe, that the Eastern *Christians* are not less credulous than those of the West ; though I believe the Church of *Rome* may still vie with any Church on the Face of the Earth, for Relicks and Miraculous Cures. But I am apt to think that the Water of this Well, has really

ally some natural Virtue in it, especially in Leprous Cafes ; for as the Leprosy is a very common Distemper in this Country, so Travellers tells us, there are always some People bathing here, who are afflicted with this Disease : And it is not an uncommon thing among some People, where Waters have a natural Virtue in them, to improve the Hint, and make a Miracle of the Cure, when an infirm Man has received any Benefit by them.

*Merdin.*

Six or seven Days Journey to the Eastward of *Orfa*, stands the little City of *Merdin*, on a Mountain, surrounded with a good Wall. The Castle is something higher than the Town, on the North Side of it, where the Governor resides, who has a Garrison of two hundred *Sphahi's*, and four or five hundred Foot. Two Days Journey beyond *Merdin*, in the Road to *Persia*, stands the Town of *Nesbin*, the antient *Nisibis* ; of which it is but the Shadow, being only now a large Village, and is inhabited by *Armenians* and *Nestorian Christians*. Here they shew Travellers the Tomb of *St. James*, Bishop of *Nisibis*. In the same Church Yard is a Stone Pedestal, on which are placed several lighted Candles, which the poor People offer when they are Sick, or in Distress, believing it to have been the Pedestal of some Saint's Statue which the *Turks* have defaced ; and the poor People are so very zealous, it seems, in the Worship of Saints, that they pay the same Reverence to the Pedestal, as they would have given to the Image.

*Nesbin.*

*Moussul.*

Five or six Days Journey to the Eastward of *Nesbin*, stands the City of *Moussul*, on the Western Bank of the River *Tigris* (over against the Place where *Nineveh* is supposed to have stood) in thirty six Degrees odd Minutes Northern



Northern Latitude : The Walls of this City make a good Appearance without, being built of Free Stone, and three Miles in Circumference ; there is a little Castle on the *Tigris*, where the *Bassa* resides, but the Houses are very mean within, and many of them lye in Ruins ; it is however a Place of good Trade, being the ordinary Road for the *Caravans* from *Aleppo* to *Persia*, and has a Communication with *Bagdat*, and the Gulph of *Persia*, by means of the *Tygris*. It is chiefly inhabited by *Greeks*, *Christians*, *Armenians*, *Nestorians* and *Maronites*, but those of the Establishment are *Mahometans* ; and the Garrison usually consists of three or four thousand Horse and Foot. There is a great Trade for Galls here, being the Produce of the Neighbouring Countries. A Bridge of Boats is laid over the River at this Place, by which it has a Communication with *Assyria* or *Curdistán*.

The City of *Diarbeck* stands about six Days Diarbeck Journey North East of *Orfa*, in 38 Degrees of City. North Latitude, and is called by the *Turks*, *Carémit* : It is situate on a rising Ground, on the right Side of the River *Tygris*, where it forms a Half Moon ; the Descent from the Walls to the River being very steep ; it is encompassed with a double Wall, in the outermost of which is sixty two Towers, and three Gates, on every one of them there is an Inscription in Greek, not intelligible at present, only 'tis observ'd that it mentions the Name of *Constantine* several times : There is in the Town two or three handsome Piazza's, and a Magnificent Mosque, which was formerly a *Christian* Church. About a League from the City there is a Canal cut from the *Tygris*, which supplies the Town with Water, and in this

Water it is that all the red *Turky Leather* or *Maroquins* are wash'd which are made at *Diarbeck*, and excel all others in Colour; this Manufacture employs at least one fourth of the Natives: The Soil is very good in the Neighbouring Country, which abounds in Corn and Wine: The City is populous, and in it there is computed to be about Twenty Thousand *Christians*, of which two Thirds are *Armenians*, and the rest *Nestorians* and *Jacobites*. The *Bassa* is a *Beglerbeg* or Vice-Roy, and one of the *Viziers* of the Empire, having several *Sangiackships* or Governments under him; in which 'tis said he can raise Twenty Thousand Horse, who hold of the Crown by Military Tenures.

*Diarbeck* stands so near the Source of the *Tygris* that it is fordable here, except after the Rains and the melting of the Snows on the Mountains, and then it is necessary to go a Mile higher than the Town, where it may be crossed over a Stone Bridge.

As to the Province of *Diarback* in general, the North Part of it seems to be as fruitful as any Part of the *Turkish* Empire; affording plenty of Corn, Wine, Cattle, Wild Fowl, and all manner of Provisions; but the South Part of it is not so fruitful. There is a pleasing Variety of Hills and Valleys in this Country, and it is almost enclosed by the *Tygris* and *Euphrates*, and watered with several other Streams. The Principal Manufacture appears to be *Maroqui* or *Turky Leather*, and they export great Quantities of *Galls* and *Tobacco*.

## C H A P. XIV.

*Treats of the Province of Turcomania or  
Armenia Major.*

**T**O the Northward of *Diarbeck* and *Curdi-*  
*stan*, lies the Province of *Turcomania*, or *Turcomania*,  
*Armenia Major*, bounded by *Natolia* towards *nia, or*  
the West, by *Georgia* and *Natolia* towards the *Armenia.*  
North, and by *Adirbitzan* or *Media*, a Pro-  
vince of *Persia* towards the East. The chief  
Towns whereof, are first *Erzerom* or *Arzeron*, si-  
tuate in 40 Degrees odd Minutes N. Lat. *Erzerom*  
About five Days Journey to the Southward of *City.*  
the Black-Sea: It stands at one end of a fine  
Plain, at the foot of a Chain of Mountains,  
which were cover'd with Snow, Mr. *Tourne-*  
*fort* observed when he was there, which was  
in the middle of *June*, and he understood that  
the Snows had fallen the beginning of the same  
Month, and they were surpriz'd to find their  
Hands so numb'd after break of Day that they  
could not write; it continued thus cold till  
an Hour after Sun-rise, though the Nights were  
moderate enough, and the Heat troublesome  
from Ten in the Morning till Four in the Af-  
ternoon. The Plain of *Erzerom* is fruitful in  
all manner of Grain, but their Harvest is ve-  
ry backward, seldom happening till *Septem-*  
*ber*; but besides the sudden Alteration of the  
Weather in *Armenia*, from excessive Cold to  
excessive Heat, the Scarcity of Wood and  
other Fuel, make *Erzerom* very unpleasant.  
They have no other Wood near it but Fir,  
and this they bring two or three Days Jour-  
ney; all the Country about it is perfectly na-  
ked,



ked, without either Tree or Bush to be seen, and their ordinary Firing is Cow-dung, with some other nauseous Mixtures, which renders the Air very unfavoury, and gives a Taste to their Milk and the Meat they dress with it, which is otherwise very good, for they abound in all Sorts of Cattle.

The best Fruit we meet with here, is brought thither from the Neighbouring Country of *Georgia*, where the Summer is much forwarder : From the Hills near *Erzerom* fall down several Rivulets, which serve the Town, and water the adjoining Fields ; but their Wine and Spirits are the worst in *Turky*; and yet very difficult to be come at, there being no Place where the *Turks* see the Prohibition against drinking it more strictly observ'd than here, frequently punishing those who sell it with the Bastinado.

The Town is enclosed with double Walls, on which are either square or pentagonal Towers, but the Ditches are neither deep or well kept, and are about two Miles in Circumference. The *Beglerbeg* or Vice-roy of the Province resides in an old ill built Palace, and the *Aga* of the *Janizaries*, who is independent on him, in a Castle which stands rather above the Town, which the Vice-roy seldom enters unless it be to Compliment the *Grand Seignior* with his Head ; for hither the *Capigi* sends him a Summons when he comes on this tragical Errand. *Tavernier* relates, that in his last Voyage to *Persia*, the *Beglerbeg* of *Erzerom* not having sent Twelve Thousand Men to the Wars in *Candy*, so soon as the *Grand Seignior* expected them, he met the *Capigi* returning to *Constantinople* with the Heads of the Viceroy of *Erzerom*, and the

*Bassa*

*Bassa* of *Kars*, both in a Bag, which he wou'd needs shew him; but what was the Offence of the *Bassa* of *Kars* he does not inform us.

It is computed that there are in *Erzerom* about Eighteen Thousand *Mahometans*, and Six Thousand *Armenians*, and in the Province Sixty Thousand *Armenians*, and Ten Thousand *Greeks*: The Majority of the *Turks* in the City pass under the Name of *Fanizaries*, who are very numerous also in other parts of this Province, but they are for the most part Tradesmen, who are so far from receiving the Pay of *Fanizaries*, that most of them give the *Aga* Money to purchase the Privilege of being deemed of this Body, and to have the Power of insulting the rest of their Fellow Subjects. The better sort of People also are forced to list themselves to prevent their being exposed to the Violence of their Neighbours; for the Soldiers of this Body are allowed to insult the rest of their Fellow Subjects with Impunity.

*Erzerom* is an Episcopal See, where resides an *Armenian* Bishop, subject to the Patriarch of *Erivan* in *Persia*; The *Greeks* also have their Bishop here, and one poor Church; they are for the most part Handicrafts, and have their Quarter in the Suburbs, where they make Copper Utensils, Copper being dug in the Neighbouring Mountains: They have also a pretty brisk Trade for Furs, especially those of *Jarvada*, where there are Skins not unlike those of *Martins*. *Erzerom* is a considerable Thorough-fare from *Persia* and *India* to *Constantinople*, by way of *Trapezond* and the *Black-Sea*, which way the Merchants choose to take often, to avoid the *Arabs* who lye on the Road to *Aleppo*.

The Province of *Erzerom*, 'tis said, is worth three hundred Purfes to the Viceroy, every Purfe being 500 Crowns, which is the way of reckoning great Sums in *Turky*. They raife by the Merchandize imported and exported, which generally pays about 3 *per Cent.* and fome Species of Goods as much more : Great Duties alfo are laid on Gold and Silver : The fineft *Persian* Silk called *Chorbafi*, and the coarfeft called *Ardachi*, pay both a like, or about twenty Pounds Sterling for every Camel's Load, being eight hundred Weight in this Country. The Viceroy alfo difpofes or moft Offices in the Province, which according to the laudable Custom of *Turky*, are usually fold to the beft bidder ; and every Perfon who paffes out of the Province into *Persia*, are obliged to pay five Crowns a Head, and thofe who carry with them no more Gold or Silver than will ferve for their Expences on the Road, pay however five *per Cent.* for all they export ; tho' fome Viceroys, it feems, have relinquifhed the laft ; but the beft way *Montf. Tournefort* obferves to be well ufed upon the Frontiers, is to obtain a *Firman* from the Porte (the Nature of which I have mentioned already) and a Recommendation from the Ambaffadors of the refpective Nations to the Viceroys and *Baffas* of thofe Places through which the Traveller is to pafs.

This Province yields fix hundred Purfes annually to the *Grand Signior* in Money, befides three hundred more levy'd on the *Armenians* and *Greeks* : He has alfo fix *per Cent.* on all Merchandize, fo that the whole a Merchant pays is nine *per Cent.* viz. fix to the *Sultan*, and three to the Viceroy. The Town of *Erzerom*, it feems, does not ftand on the

*Emp'rates*



*Euphrates*, as it is generally placed in our Maps, but in a Peninsula formed by the Sources of that River ; one of these Streams runs a Day's Journey, and the other half a Day's Journey distant from the City, and the two Rivers joining three Days Journey below the Town, obtain the Name of the *Frat*, and will carry small Vessels ; but the Channel is so full of Rocks, 'tis said, that the Navigation is very difficult if not impracticable in many Places.

There is not a Week passes but Caravans set out from *Erzerom* for *Aleppo*, *Tocat*, *Teflis*, *Tauris* and *Trepesond*. The *Curdes*, or People of *Assyria*, strole with their Flocks and Herds as far as the Sources of the *Euphrates* in the Summer time, and seldom return home till the Snows oblige them to quit the Field, and are not much less troublesome to the Caravans than the *Arabs* in the South. They give themselves the Name of *Jasides*, or Disciples of *Jesus*, but seem to have very little Religion amongst them, unless some absurd superstitious Rites may pass for such. They own no Prince for their Sovereign, and the *Turks* seldom take upon them to bring them to Justice, even when they are apprehended for Murder or Robbery, but oblige them to redeem their Lives by a Sum of Money.

The Caravans are sometimes forced to enter into a Treaty with these *Raparees*, and submit to such a Tribute as they are pleased to impose upon them to avoid worse Usage, and the Merchants come off frequently for three or four Crowns a Head ; for the *Curdes* are much Fonder of Money than Goods, which they cannot easily vend, and are in danger also of being surprized with them. The Caravans

vans of late Years travel much more through *Erzerom* than *Badgat*, tho' that be much the shorter Way, because the *Arabs*, through whose Country they are obliged to pass, have rendered themselves almost independent of the *Turk*, and are Masters of all the passes.

Mr. *Tournefort* relates, that it was the 19th of June when he went to take a View of the Country to the Eastward of *Erzerom*; that the Snow was then scarce melted on the Mountains, and the Plants and Herbage but just begun to appear; which seems very strange in a Country which lies ten Degrees nearer the Sun than we do, and unless it proceed from the cold Blasts which come from those vast Mountains whose Tops are covered with Snow, I know not what to ascribe the backwardness of the Season to. In travelling up the Mountains of *Tauris* and *Arraret* indeed Travellers assure us, they feel such excessive cold even in Summer time, that a Person hazards his Health in passing over them. *Lucillus* long since observed, that the Fields in this Country were bare at Midsummer, and before the Autumnal Equinox, there was no passing the Rivers without breaking the Ice, so different is this Country from most others in the same Latitude.

Sources of  
the Euphrates.

Monf. *Tournefort* relates that when he was at *Erzerom*, having the Curiosity to visit the Sources of the *Euphrates*, he applied himself to an *Armenian* Bishop, who resided at a Monastery about three Hours from that City, who was so obliging as to go with him, in order to protect him against the Insults of the *Curdes*, who were at that time there with their Flocks and Herds. That after two or three Hours riding they entered some fine Valleys, which  
the

the winding Streams of the *Euphrates* render extremely Pleasant: Here they found that beautiful Species of Pimpernel with Red Flowers, which is one of the greatest Ornaments of the Gardens at *Paris*, and a great variety of other useful Plants; but ascending higher in the Mountains they saw nothing but Moss and Snow, tho' it was then the 22d of *June*; that there were abundance of Springs on the Tops of these Mountains which falling on every side afford a delightful Prospect, and near one of them they sat down to refresh themselves with some of the Monastery Wine they brought with them, when they saw some of the *Curdes* advancing, which put all the *Franks* in a terrible Fright, having heard so many dismal Stories of this People; but, it seems, they had such respect for their Bishop, tho' they are Rogues by Profession, that they did not insult the Company: On the contrary they made the Reverend Prelate a Present of Cheese, for which he gave them a Bottle of Brandy in return: They afterwards visited the Camp of the *Curdes*, and found their Tents to be large and covered with a thick brown coarse Cloth, but the Body of the Tent an Oblong Square, of the height of a Man, encompass'd with Cane Lattices, and lined with good Matts. When they march they fold up these movable Tenements like a Screen, and load them with their Wives and Children upon Oxen and Buffaloes: Thus they wander from Mountain to Mountain, resting wherever they find good Pasturage. About *October* the Cold obliges them to remove Southward into *Mesopotamia*, or their own Country of *Curde-*



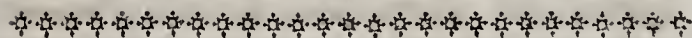
*stan*: The Men are all well mounted, and have Launces for their Arms.

But to return to *Erzerom*: There are, it seems, Mines of Silver as well as Copper near this City, and of late I am told, the *Turks* have so far overcome rheir lazy sluggish Temper as to give Ordeis for the working of them, and that they are like to prove very valuable; 'tis said also, that there is some *Lapis Lazuli* found among those of Copper, but in small Quantities, and too much mix'd with Marble.

*New City.* The next considerable City to *Erzerom*, is *Kars*, five or six Days Journey to the North-East, in 42 Degrees odd Minutes North Latitude; and gives Name to a River on which it stands. Before the present War this Place was a Frontier Town of *Turky* towards *Persia*. It is of an Oblong Figure, and has a double Wall about it two Miles in compass; but the Place is very thinly inhabited: The Castle stands on an inaccessible Rock next to the River; the Houses are very mean, more like Dens then Habitations for Men; but there is a numerous Garrison in it, commanded by a *Bassa*. The River *Arpagi* joins the *Kars* a little below the City, and afterwards going by the Name of *Arpagi*, falls into the *Araxes*, or *Arras*. The *Turkish* Officers at *Kars* exact intolerably on Travellers, but especially on the *Franks*, who find great Difficulties in passing through this Town into *Persia*.

*Van.* *Van* is a large City, and stands upon a Lake to which it gives its Name, in forty Degrees of North Latitude, and has a strong Castle in it, built upon a Mountain. The Place is populous, and has a numerous Garrison commanded

manded by a *Bassa*. The Lake of *Van* is reckoned to be about Fifty Miles in Circumference, and supplies the Neighbouring Country with Fish.



# C H A P. XV.

*Treats of the Present State of Syria and Palestine.*

**S**YRIA lies to the Westward of *Diarbeck* or *Mesopotamia*, from which it is separated by the *Euphrates*, having *Natolia* and *Turcomania* on the North, *Arabia* on the South, and the *Levant* Sea towards the West, in which Limits are included *Phœnicia* and *Palestine*.

The *Turks* at present divide this Country into three *Beglerbeglicks* or Viceroyalties, Namely those of *Aleppo*, *Tripoli*, and *Damascus*, or *Scham*? the Seats of the respective Viceroys. That of *Aleppo* takes up the North Part of *Syria*, *Tripoli* the middle, and *Damascus* the South part of the Country, but the exact Limits of each Province I don't find any where describ'd. *Aleppo*, the Capital of the Province of that Name, lies in 36 Degrees odd Minutes North Latitude, about three Days Journey to the Eastward of the Port of *Scanderoon* or *Alexandretta*, and four Days Journey West of the *Euphrates*: It is situated on four Hills, in the middle of a pleasant Plain, being of an Oval Figure, and about three Miles in Circumference, the Castle stands upon the highest Hill in the middle of the City, and is five or six hundred Faces round; the Walls and Towers of the City and Castle are built of Stone, but are of

no great Strength, and there are Ten Gates in the Walls of the Town. The Houses are more beautifully built than in other Cities of *Turky*; those belonging to People of Condition have generally Domes or Cupola's, with high slender Minalets, and their Architecture in general does not appear contemptible. The Natives are said to be an ingenious, industrious People imitating whatever they see, which is very far from the Character we have receiv'd of the *Turks* in general. In their Houses are noble Halls, with Fountains in them, and Duans round about. The Walls and Floors are frequently of Marble of several colours, and the Ceilings of Foliage Fret-work, with Inscriptions in Golden Characters: There are in the City and about it, six and twenty Mosques, some of which are very Magnificent, having stately Domes cover'd with Lead, the largest of which was a *Christian* Church, supposed to have been built by St. *Helen*: It hath a large Court belonging to it almost square, pav'd with black and white Marble, and towards the middle there is a Basen cover'd with a Dome supported by six Pillars; A Cloyster or Piazza running all round the Court, which is terrass'd above: There are also many Noble Kanes or Caravansera's in *Aleppo*, one whereof hath two great Gates leading into a large Court, with a Piazza on every side, under which are Rooms for the Foreign Merchants and their Goods, and this is the general form of those kind of Buildings. Three Colleges also Travellers mention in *Aleppo*, which are endow'd for the teaching of Grammar and Philosophy, as 'tis called, with the Grounds of their Religion, which tis observ'd is almost the whole of the *Turkish* Education



ducation. There are also a great Number of publick Bagnio's, and some fair Bazars where the Merchants and Tradesmen have their Shops.

Tho' there be no River runs through *Aleppo*, there is a Rivulet without the City which serves their Gardens, and there are abundance of Fountains and Receptacles of Water, which are fed by two Springs at a distance from the Town. The Gardens are also well planted with Fruit, especially Pistachio's; and their Vineyards yield great plenty of Grapes, with which they make a strong Wine: They have also Oranges, Lemons and Pomgranates, but want Apples, Pears, Cherries, Gooseberries and other kinds of Fruit which our Gardens produce. In the Kitchin-Garden they have plenty of Sallads, Collyflowers, Artichokes, Onions, Melons, Roots, Kidney-Beans, and other kinds of Pulse.

The Suburbs of the City are large and populous, and here almost all the *Christians* have their Houses and Churches. Of the Eastern *Christians* there are four sorts, viz. *Greeks*, *Armenians*, *Jacobites* and *Maronites*, or *Syrians*; of whose Religion I shall speak particularly hereafter. It is computed that there are about two hundred thousand Souls in this City, of which there may be forty thousand *Christians* of every Denomination, besides Foreigners, who are very numerous.

The Country about *Aleppo* yields good Crops of Wheat and Barley, and their Harvest usually happens in *May*: The Vallies are full of Olive-Trees and Capers, but they have little or no Grass.

The Trade of this City is very considerable, especially for Silks and Camlets, and *Turky*  
Leather

Leather is one of their principal Manufactures. They make also what we call Shagrin, of the thickest part of the Skin of an Ass; and their Mechanicks in general are pretty good Workmen: But I shall treat more particularly of the Trade of *Turky* hereafter, Give me leave here only to subjoin the Reverend Mr. *Maundrel's* Account of the *English* Factory at *Aleppo* belonging to the *Turky* Company: He says, they live here among the *Turks* with all imaginable Quiet and Safety, which is all they desire of the Natives, who have little that is entertaining in their Conversation: Their Pleasures therefore are among themselves, and there being more than forty of them, they never want agreeable Company. Their way of Life resembles in some Measure the Academical; they live in separate Squares shut up every Night after the manner of Colleges. The Day they begin constantly with publick Prayers, and have three set times for their Business, Meals and Recreation: In the Winter they hunt in a most delightful Campaign twice a Week, and in Summer time go as often to divert themselves under their Tents with Bowling and other Exercises; and there is not a Society out of *England*, in this Gentleman's Opinion, that can be compared to this for all good and desirable Qualities.

Salt Valley.

The same Reverend Author acquaints us, that about four Hours from *Aleppo* there is a Valley of Salt two or three Hours in Extent. It is an exact Level, and appears at a distance like a Lake of Water: There is a kind of dry Crust on the Surface, which sounds when the Horses go upon it like frozen Snow: Four small Rivers empty themselves into this Place

Place and overflow it, in the time of the Rains, and when the Water is dry'd up in the heat of Summer a Crust of Salt is left remaining, which they gather and lay in several Heaps, according to the fineness of it, for some is exquisitely White, and others mix'd with Dirt. The Surfaces was so soft in some Places, that the Horses Hoofs struck deep into a soft brown Clay, in other Parts a black one, which was very Salt at a great depth. On one side of the Valley there is a Precipice occasioned by their digging for Salt, and here may be discerned how the Veins of Salt lye; upon Tryal it was found that what was exposed to the Sun and Weather, tho' it appeared like Salt, had lost its Savour, but the inward Part which cleaved to the Rock retained its Saltness. In some Parts of the Valley it was observed, that the thin Crust of Salt upon the Surface bubbled up, as if Insects had been working under it, and taking off the Part; there were found under it Efflorescences of pure Salt shot out according to its proper Figure. Magazines of this Salt are laid up at the neighbouring Village of *Gibul*, where may be seen little Mountains of it ready for Sale. The Salt of this Valley is Farmed of the Government at 1200 *Dollars* a Year.

The Viceroy, or *Beglerbeg* of *Aleppo* commands all the Country between *Scanderoon* and the *Euphrates*: There are also in the Place an *Aga*, or General of Horse, and another General of the *Janizaries*: To the latter the Keys of the Gates are carry'd every Night, neither has he any dependance on the Viceroy. The Castle also has another independent Governor, it being the Policy of the



the *Turks* never put in any considerable Place into the Power of any one Officer, or of one Body of Troops, but to make them Checks upon each other; whereby it is apprehended the Government is better served, and there is less Danger of Conspiracies; at least it is much easier to baffle them, than when the Forces are all under the Influence of one popular Commander.

*Scanderoon*

*Scanderoon*, or *Alexandretta*, the Port Town to *Aleppo*, stands between twenty and thirty Leagues to the Westward of it: It is said to be founded by *Alexander the Great*, but is at present a Place of no great Beauty, consisting chiefly of little Houses for the Entertainment of Mariners; for few Merchants or Men of Condition reside here, the Air being very unwholesome, occasioned by the Salt Marshes about the Place. Half a League from hence stands a Tower in the Highway, whereon, 'tis said, the Arms of *Godfrey of Boloign* are still visible. When a *European* Ship arrives at *Scanderoon* the Factors who reside in this Port immediately send Advice of it to *Aleppo* by a Letter fastened to a Carrier Pidgeon which has been bred there, and flies Home in four or five Hours, which is three moderate Days Journey for a Horse.

In the Road between *Scanderoon* and *Aleppo* stands the Village of *Belan*, situate on a Mountain, whither most People retire from *Scanderoon* in the hot Season. This is generally the first Stage or Place of bating, for those who are going from *Scanderoon* to *Aleppo*. Descending from this Mountain may be discovered the City of *Antioch*, once the Capital of *Syria*, but now a ruinous Place, the Channel being choaked up where Vessels used to ride

*Antioch.*

ride. In the Plain of *Antioch* (which is about fifteen Leagues long and three broad, is a long Causey joined together by several Bridges over the Rivulets which Water the Plain, without which the Road would scarce be passable ; and this great Work was finish'd, 'tis said, by the *Grand Visier* in the Reign of *Sultan Achmet* in the space of six Months, for the Conveniency of transporting the Artillery and Ammunition to the Siege of *Bagdat* : At the end of this Plain is a great Stone Bridge over a considerable Stream, which, with the other Rivulets that run thro' it, from a Lake to the South, which is called the Lake of *Antioch* : The Plain is very well planted with Olives. Half a Day's Journey beyond it are seen nothing but the Ruins of antient Monasteries for two or three Leagues on each side the Road, some of them built of Free-Stone ; what is left most entire among these Ruins are the Free Stone Cisterns.

The City of *Antioch* is situated on the River *Hasi*, once *Orontes*, and has been in the Possession of the *Turks* ever since 1188. It was heretofore Sirnamed the *Great*, and called by the *Greeks*, *Epidaphne*, from the Grove and Oracle of *Apollo* adjoining to it : Here, it seems, the Disciples of the Blessed *Jesus* were first called *Christians* ; but how great soever this Place was formerly, it is but a poor Town at present having been neglected by the *Turks* ever since they were Masters of it.

The little City of *Jebilee* antiently *Gabala* *Jebilee*. stands three or four Days Journey to the Southwards of *Antioch* close to the Sea in a fruitful Plain, but makes a very indifferent Appearance at present, tho' in the time of the *Greek Emperors* it was dignify'd with a Bishop's

shop's See; and among the Ruins are found a great many Pillars of Granite with Capitals of White Marble finely carved; but the most considerable Antiquity in *Jebilee*, and the greatest Monument of its former Splendour, is the remains of a noble Theatre at the North Gate of the City: The Walls of it are not now above twenty Foot high, and the flat side of it has been blown up with Gunpowder by the *Turks*, who have taken from thence great Quantities of the Marble to adorn the *Mosque* and *Bagnio* they have in this Place. All that is now standing is the Semi-Circle, extending from side to side a hundred Yards: In the Semi-Circular Part is a Range of seventeen round Windows just above the Ground, and between the Windows were raised on high Pedestals, large Massive Pillars standing like Buttresses against the Wall for a Strength and Ornament to the Fabric; but these are now broken to Pieces: On the West side the Seats of the Spectators remain entire, as do also the Vaults, which run under the Subsellia all round the Theatre: The outward Wall is three Yards and three Quarters thick, and built of very large firm Stones, and might have stood many Ages longer if they had not fallen into the Hands of the *Turks*, who seem to take a Pleasure in demolishing the noble Structures.

*Tortosa.*

To the Southward of *Jebilee* about a Day's Journey stands *Tortosa*, the antient *Orthosia*, it was once a Bishop's See in the Province of *Tyre*, and frequently mentioned in the History of the Holy Wars as a Place of great Strength. It is situated on the Sea Shore, with a spacious Plain about it on the Land side: There is but little remains of it

at



at present, except a large Castle, which on one side is wash'd by the Sea, and on the other defended by a double Wall of coarse Marble: On the South and Easts Parts of the Castle antiently stood the City of the Wall, whereof there are still considerable remains; but there are no other Buildings except one Church, which stands about a Furlong from the Castle; and this is an hundred and thirty Feet long, ninety and three broad, and sixty one in height: The Walls, Arches and Pillars of a bastard Marble, and still so entire, that a small Expence would make it a beautiful Church again; but 'tis however converted into a Stable for Cattle, where Travellers tell us, they go almost up to the Knees in dirt to view it.

To the Southward of *Tortosa* in 34 Degrees odd Minutes of North Latitude, stands the City of *Tripoli*, the Seat of the *Turk sh Viceroy*, *Tripoli*. or *Beglerbeg* of this Province, and the Chief Town at present of that Country, which antiently was call'd *Phœnicia*: The People whereof were famous for their Skill in Navigation and other Arts in the earliest Ages, and settled their Colonies in the remotest Parts of *Europe* as well as *Africk*. It is situated about half an Hour from the Sea between two Hill, on one of which towards the East stands a Castle which commands the Place, but is now in a ruinous Condition, and serves rather for a Prison than a Garrison: The other Hill stands on the West between the Town and the Sea. The Port is rather a Road than a Harbour; but is however a little cover'd from the Wind by two Islands which lye about two Leagues from the Shore. This City stands at a little distance from the Foot of

*Mount Libanus*, where there rises a Rivulet which runs thro' the Town and Waters the Gardens about it: They are full of Orange-Trees and White Mulberries, and here is a considerable Manufacture of Silk. It is supposed antiently to have been call'd *Tripoli*, as consisting of three Towns which stood in a Cluster within a Furlong of each other: Of which the first was inhabited by the *Aradij*. The second by the *Sidonians*, and the third by the *Tyrians*.

Sayd or  
Sidon.

*Sayd* or *Sidon*, lies a Days Journey and upwards to the Southward of *Tripoli* upon the same Coast: This Town is still populous, but fallen much from its antient Grandeur, as the many beautiful Pillars which lye scatter'd up and down the Gardens without the present Walls sufficiently manifest: On the South side of the City on a Hill stands an old Castle, which according to Tradition, was erected by *Lewis* the ninth of *France*, Sir-named the *Saint*; and not far from it is an old unfinish'd Palace where the *Bassa* resides, but neither these or any other Buildings in the Place have any great Beauty in them.

Sur or  
Tyre.

*Sur*, which is supposed to stand in the Place of the antient *Tyre*, lies about twenty Miles to the South of *Sidon*: It stands on a Peninsula, and at a distance makes a grand Appearance, but when you approach it there is little else to be found besides Ruins. On the North was an old *Turkish* Castle, where we meet with only broken Walls and Pillars at present: The Inhabitants are poor Fishermen who live in Vaults and Caves. The Island of *Tyre*, which was join'd to the Continent by *Alexander*, seems to have been of a circular Figure, and not to have contain'd a

bove forty Acres of Ground, round which are still the remains of an antient Wall: In the middle of the Ruins stands a Pile higher than the rest, being the East end of a great Church, which Mr. *Maundrel* conjectures to have been the Cathedral of *Tyre*, for it was a Bishop's See; and he observes, that of all the ruin'd Churches which he saw in this Country, he always found the East end standing and tolerably entire; and that he did not see fewer than an hundred of these Instances; from whence he seems to be of Opinion, that they have been preserv'd by a miraculous Providence, as standing Monuments of *Christianity* in these unbelieving Regions, and are Presages of its future Restauration.

Between forty and fifty Miles to the South of *Sidon* on the same Coast stands the Town of *Acra*, antiently call'd *Acho*; it was enlarg'd by *Ptolemy* the first, and call'd by him after his own Name *Ptolemais*, but since it has been in the Possession of the *Turks*, it has almost acquir'd its antient Name again, being call'd *Acra* or *Acra*. *Acra or  
Acho.* On the East and North of it lies a spacious fertile Plain; on the West its is wash'd by the *Mediterranean*, and on the South by a large Bay, extending from the City as far as Mount *Carmel*. The *Sarazens* took it from the *Christians* in the time of *Omar*, and afterwards with the rest of *Syria* it fell into the hands of the *Turks*; it was several times taken and retaken in the Holy War. In the Year 1191, it was taken by King *Richard I.* of *England* and *Philip* of *France*, and given to the Knights of *St. John* of *Jerusalem*, who kept Possession of it an hundred Years, when the *Turks* again made themselves Masters of it and raz'd it to the Ground.

There



There being a fine Nunnery in the Town of *Acra* when the *Turks* took it the last time by Storm, it is related of the Abbess, that fearing she, and the Virgins under her Care, should be obliged to submit to such brutal Usage as is frequently practised by the Soldiers on such Occasions, summoned the Nuns together, advising them to cut and mangle their Faces, as the only means to preserve their Virgin Purity, and immediately cut and disfigured her own, to set them an Example; the Nuns thereupon gasht and tore their Faces, and cut off their Noses, and made themselves such dismal Spectacles, as they might be infallibly sure would preserve them from a Rape; at which, 'tis said, the *Turkish* Soldiers were so enraged, who expected here to have found a kind of Paradise on Earth, and to have indulged their wanton Flames among the beautiful young Nuns, that they put them every one to the Sword, thus restoring them, says the ingenious Mr. *Maundrel*, to a new and inviolable Beauty.

*Damascus*  
or *Scham*.

I proceed now to enquire into the present State of *Damascus*, the Capital City of the South part of *Syria*, and the Seat of a *Turkish* *Beglerbeg* or Viceroy. This City is called *Scham* by the *Turks*, and stands in thirty three Degrees of North Latitude, two Days Journey to the Eastward of *Sidon* and the *Mediterranean Sea*. As we approach this Town, on the South West Side of it, there is erected a little Building on the Top of a high Precipice, under which runs the River *Barrady*, from whence *Damascus* appears a perfect Paradise. It is situate in a Plain of that Extent, that the Mountains which encompass it on the farther Side are but just discernible. The Town is  
built

built on the West Side of the Plain, about two Miles from the Place where the River *Barrady* falls from the Mountains, the Gardens extending almost thither. The City stretches it self from the South West to the North East, extending near two Miles in Length, and is narrow in the middle, but swells to a greater Bulk at each End. It is adorned with fine Mosques and Steeples, and encompassed with Gardens for near thirty Miles about. The Gardens are well planted with Fruit of all kinds, and ever Fresh and Green, being watered by several Branches of the River *Barrady*. You see also Towers and Steeples and Pleasure Houses in every part, lifting up their Heads among the Trees, which renders the Prospect still more entertaining. The *Barrady*, which plentifully supplies both the Gardens and City with Water, as soon as it issues from the Clefts of the Neighbouring Mountains, immediately divides it self into three Streams, of which the middlemost and biggest runs directly to *Damascus*, through a large Field called the *Ager Damascusus*, and serves all the Fountains and Receptacles of Water in the City. The other two Branches, which seem to be the Work of Art, flow on the right and left, on the Borders of the Gardens, into which they are let by little Channels, and dispersed into every part of them. There is not a Garden which has not a fine quick Stream improved into Fountains, Cascades, or other Water-Works, though it must be confessed they are not contrived with so much Art, as in some Gardens of *Europe*.

This River having thus contributed to the Beauty and Fertility of the Fields and Gardens about *Damascus*, loses there so much of its

its Waters, that in a few Leagues beyond the City it is entirely dried up, and never reaches the Sea. Mr. *Maundrel* observes, that the *Greeks*, and from them the *Romans*, called this River *Chrysorrhous*; but as for *Abana* and *Pharphar*, Rivers of *Damascus*, mentioned 2 *Kings*, he could not learn where they were, unless the Branches of the *Barrady* were antiently so called.

The Streets of *Damascus* are but narrow, and the Houses built of unburnt Bricks, or common Clay, on the Out-side, though they have good Stone in the adjoining Mountains: But the *Turks* think it to little purpose to build durable Houses, in which their Tenure is so very precarious, and seem particularly averse to making a Show to the Street, least it should tempt their Governors to covet them. The Doors however are adorned with Marble Portals, and the Inside of the Building elegant enough, for here we usually find a large square Court, beautified with a Variety of Trees, Flowers and Marble Fountains, and surrounded with splendid Apartments and *Duans*. (The *Duans* are broad Seats raised sixteen or eighteen Inches above the Floor, which are spread with Carpets, and furnished with Pillows and Cushions to lean on: And here the *Turks* Eat, Drink, Sleep, Smoak, Receive Visits, and Perform their Devotions, and a Stranger seldom sees any of the Apartments beyond). The *Duans* of People of Condition at *Damascus*, are Floor'd and Wainscotted in a manner with Marble, the Ceilings, Pillars and Arches painted and gilded after the *Turkish* Mode, and the Carpets and Cushions as Rich as can be procured.

Among other things which deserve a Traveller's Notice in this City, is the Church of  
St.



St. *John Baptist*, now converted into a Mosque, in which are three several Gates to enter the Courts, vastly large, and covered with Brass stamped all over with *Arabick* Characters. The Court on the North Side of this Mosque, is about an hundred and fifty Yards long; and an hundred broad, and paved throughout: On the South Side whereof stands the Mosque, and on the other three Sides a double Cloyster supported by two Rows of Granite Pillars, exceeding lofty and beautiful, of the *Corinthian* Order. Within the Building is spacious and lofty, containing three Isles, between which are Rows of polished Pillars of a surpassing Beauty; but a particular Account of it is scarce possibly to be had, a *Christian* being scarce allowed to look into it. There is one Room in this Church, where the Head of St. *John Baptist* is kept, and some other Relicks, esteemed so very sacred by the *Mahometans*, that 'tis penal even for a *Turk* to go into the Room where they are kept. And Mr. *Maundrel* relates, that he was told by a *Turk* of Condition, that they expected our Saviour would descend into this Mosque at the Day of Judgment, as Mahomet would into that of Jerusalem.

Another thing which Foreigners usually go to see in this Place is, the *Ager Damascenus*, a long beautiful Meadow on the West Side of the City, divided in the Middle by the River *Barrady*: And they have a Tradition at *Damascus*, that *Adam* was made of the Earth of this Field. There stands a large Hospital adjoining to it, within which is a fine square Court with a stately Mosque on one Side of it, with Cloysters and Lodgings on the other three, of no ordinary Structure.

Another Curiosity in this City is, a large Coffee-House, capable of entertaining four or five hundred People, and shaded over Head with Trees, in which there is a small Island surrounded with a large swift Stream. Here are daily a Multitude of *Turks* come to regale themselves upon the *Duans*, nothing delighting them more than Greens and Water; to which if a beautiful Face be added, these three, according to a Proverb amongst them, will banish the most obstinate Melancholly.

They shew here also a little Grotto, with a *Christian* Altar, and a *Turkish* Oratory in it, which, according to their Traditions, was the House where *Ananias* restored St. Paul to his Sight. And about half a Mile out of the East Gate of the City, they hold, was the Place of his Vision. About two Furlongs nearer the City, is a small Timber Building, with an Altar in it, where they tell us the Apostle rested for some time after the Vision, in his way to the City. They shew also a Gate, which is at present walled up, where, it is said, St. Paul was let down in a Basket. Such is the Insolence of the *Turks* at *Damascus*, it seems, that they will not suffer a *Frank* to ride on Horse back, when he goes to see the Gardens or other Curiosities without the City, but he must either walk on Foot, or ride upon an Ass; and accordingly there are always Hackney Asses stand ready equipp'd, in the Streets, to be let. The Rider has no Occasion to use either Whip or Spur, when he is mounted but the Master of the Animal, or his Servant, follows him where ever he goes, and forces him along with a Goad, so that he performs his Stage in less time than could be expected from

from so sluggish a Creature. The Street called *Strait*, in the *Acts*, still retains the same Name at *Damascus*, or at least they shew one which they pretend to be it, being about half a Mile in length, and so narrow with the Houses jutting over, that the Length or the Straitness of it is not easily discerned.

Towards the West part of the Town stands the Castle, three hundred Paces in Length, and not much less in Breadth. *Franks* are scarce ever admitted farther than just within the Gate, where there lies Heaps of antique Arms and Armour, the Spoils of the *Christians* heretofore. The *Bazars* or Market Places of *Damascus* are covered, and perpetually crowded, it being a Place of great Trade, they have little in them else worth observing; but their Bagnio's are reckoned amongst their most elegant Buildings. One of the principal Manufactures here is, the making of Sword Blades, Knives, and other Utenils of Iron and Steel, the Water here being esteemed excellent for tempering their Metal. The branching of Satins, which we call Damasks, is another Manufacture which these People excel in: And they make great Quantities of Soap. Raw and Wrought Silks, Wine and Prunes, and Rose Water made of the Damask Roses, which grow plentifully here, are some of the principal Merchandizes brought from hence.

Two or three Hours Distance from *Damascus* is a high Hill, which according to Tradition is the same on which *Cain* and *Abel* offered Sacrifice, and where *Cain* kill'd his Brother. And about four Hours from *Damascus*, there is a Greek Convent called *Sydonia*, situate on the Side of a large Valley, on so steep a Rock that they are forced to ascend it by Stairs cut



into the Rock. It was first founded and endowed by the Emperor *Justinian*, but is however a mean Structure, and has nothing remarkable in it, except the excellent Wine which is made here. There are about twenty *Greek Monks* and forty Nuns in this Cloyster at present, who live together as in one Family, without any Separation: And such a Retirement, with good Wine, agreeable Company, and fine Women, as one observes, can be no great Mortification. There are few Gentlemen possible would think it a Hardship to be thus banished from the rest of the World. But this Rock was certainly esteem'd a very Sacred Place in the primitive Times, for we find no less than sixteen Churches or Oratories dedicated to their respective Saints within a small Compass round it; but most of them now lie in Ruins.

The Fathers of the *Greek Convent* above mentioned relate, that having formerly in their Chapel a little Picture of the Blessed Virgin, much resorted to by her Votaries, and famous for many miraculous Cures and Blessings obtained in answer to the Prayers offered up before it, a Sacrilegious Villain had the Assurance however to steal away the blessed Picture: But he had not kept it long in his House before he observed that it was metamorphos'd into real Flesh and Bones, at which he was in such a Consternation, that he carry'd back his Prize to the Fathers, imploring their Forgiveness.

The Monks, in order to prevent another Theft of a thing which was now become so very valuable on account of the last Miracle, repositied the Body, as they tell us, in a Stone Chest, which they put into the Cavity of the Wall;

Wall, behind the Altar, and placed an Iron Grate before it, and upon this Grate are hung abundance of little Offerings of the Votaries, who imagine the Success of their Prayers ought to be ascribed to the Intercession of the Blessed Virgin. The Monks also set a Silver Bason under the Chest, where the incarnate Picture is repositied, from whence they pretend there distils an Holy Oyl, which performs wonderful Cures. But what the *Turks* must think of a Religion where the Frauds and Follies of its Priests are so manifest, it is not difficult to conceive.

Seven Hours North West of *Damascus* stands the City of *Balbeck*, in a most engaging Situation, on the East Side of the Valley of *Bocat*, for it is encompassed with Gardens, through which run several fine Rivulets. The City is of a square Figure, and surrounded with a tolerable good Wall, with Towers at equal Distances, each Side of the Square being about a Quarter of a Mile in Length, but the Houses within are very mean, such as we usually find in *Turkish* Villages. This is suppos'd to be the antient *Heliopolis* or City of the Sun. On the South West Side of the City are the Ruins of a Noble Heathen Temple, with some other Buildings belonging to it, all of them exceeding magnificent; but of late Years these antient Structures have been pieced up, and the whole converted into a Castle. The additional Buildings are of no mean Architecture, but are however easily distinguishable from the more antient.

As we approach the Ruins, the first thing we observe is, a little round Pile of Building, all of Marble, encompassed with beautiful Pillars of the *Corinthian* Order, which support

a lovely Cornish that runs all round the Structure, and though this part of the Fabrick be in a very tottering Condition, the *Greeks* have converted it into a Church, and celebrate Divine Service in it at present. From this place we come to a large firm Pile of Building, very lofty, and composed of vast square Stones, but yet does not seem to be part of the original Building. Through this we advance into a stately arched Walk or Portico, an hundred and fifty Places long, which reaches to the Temple.

The Form of the Temple is an oblong Square, thirty two Yards in Breadth, and sixty four in Length, of which the Anti-Temple took up eighteen, and is now tumbled down. The Body of the Temple, which is standing, is encompassed with a noble Portico, supported by Pillars of the *Corinthian* Order, six Foot and three Inches in Diameter, and forty five Foot high, consisting each of three Stones only. These Pillars stand at the Distance of nine Feet from each other, and as much from the Wall of the Temple. A stately Architrave runs round the Capitals of the Pillars, and a Cornish exquisitely carved. The Portico is covered with large Stones, hallowed like an Arch, and extending between the Columns and the Wall of the Temple, and the Figures of some Heathen Gods and Goddesses, or Heroes are carved on each Stone: Among the rest there is a *Ganymede* and an Eagle flying away with him, done to the Life.

In the Walls of the Temple all round are two Rows of Pilastres, one above another, and between the Pilastres, Niches, which seem designed for Images. About eight Yards from



from the upper End of the Temple, are standing part of two fine fluted Pillars, which seem to have made a Partition in that Place, and to have supported a Canopy over the Throne of the chief Idol. On that part of the Petition which is remaining are still to be seen Carvings in Relievo representing *Neptune*, *Tritons*, Fishers, Sea Gods, *Arion* and his Dolphin, and other Marine Figures. The Roof of the Temple is entirely broke down, but yet, says, Mr. *Maundrel*, the whole, as it now stands, strikes the Mind with an Air of Greatness beyond any thing we have seen, and is an eminent Proof of the Magnificence of the antient Architecture.

The old Wall, which encompasses all the Ruins abovementioned, is built with Stones of that prodigious Bigness, that the Natives ascribe the Architecture to the Devil. Three of the largest of these Stones, Mr. *Maundrel* assures us, he was at the pains of Measuring, and found one of them twenty one, and the other two, twenty Yards a-piece in Length; each of them being four Yards broad, and as much in Depth, and these three Stones, lay in the same Row, End to End, extending sixty one Yards; and which was equally strange, they were lifted up into the Wall more than twenty Foot from the Ground: And I must confess, had this Story been related by a Writer of less Credit than Mr. *Maundrel*, I should have been afraid to insert it.

The same Reverend Author gives the following Account of his visiting *Mount Libanus* Libanus Cedars. when he was in this Country. He says he set out from *Tripoli*, and having crossed over the Plain, which lies contiguous to the City, for three Hours, he came to the Foot of the Mount,

Mount. From thence continually ascending with great fatigue, he came in four Hours and an half to a Village called *Eden*, and in two Hours and an half more to the famous Cedars. These noble Trees, he says, grow amongst the Snow near the highest Part of *Libanon*, and are remarkable for their Age and Bulk, tho' there are others younger, and of a smaller Size : of the first Sort, he could reckon but sixteen, and measuring one of the largest of them, he found it to be twelve Yards six Inches about, and very sound, the Boughs spreading thirty seven Yards, about five or six Yards from the Ground it divided into five Limbs, each of which was equal to a great Tree ; but though there were but few of these Dimensions, the smaller sort were very numerous.

*Canobine*  
Convent.

The same Evening our Author arrived at *Canobine*, which is a Convent of *Maronites*, and the Seat of their Patriarch. The Structure is but mean, but admirably adapted, it seems, for Retirement and Devotion ; for he tells us, there is a very deep Aperture in the Side of *Libanus*, which runs twenty Miles and upwards, directly up into the Mountain. It is on both Sides exceeding steep, but cloath'd with fragrant Greens from Top to Bottom, being every where watered with Fountains, which overflowing fall down from the Rocks on every Side and form most beautiful Cascades. These Streams uniting at the Bottom, make a full rapid Torrent, whose agreeable Murmuring is heard all over the Place, and adds no small Pleasure to it. *Canobine* is seated on the North Side of this great Chasm, on the steepest part of the Mountain, about half way up. It stands at the Mouth of a great Cave

Cave, having a few small Rooms only which front outward and enjoy the Light of the Sun, the rest being all under Ground ; and had, 'tis said; the Emperor *Theodosius the Great* for its Founder. The Valley of *Canobine* was once much frequented by the Religious ; for here may still be seen Hermitages, Cells and Monasteries, almost without Number, and not any little part of the Rock which jets out on the side of the Mountain, but you see some little Structure upon it for the Reception of Monks and Hermits but very few of them inhabited at this Day. The Monastery of *Canobine* is about six Hours to the Westward of *Tripoli*.

The Ruins of *Palmyra* or *Tadmor* have been *Palmyra*  
or *Tad-*  
*mor.* so much taken notice of by Travellers that they must not be pass'd by, therefore before I enter upon that part of *Syria* which goes under the Name of *Palestine*, or the *Holy Land* ; I shall enquire into the state of this Place, and the Country about it ; and these Ruins I find lye an hundred and fifty Miles to the South East of *Aleppo*, or rather a point or two more Southerly, between which Places there is a barren Desert where scarce any good Water is to be found. Our *English* Merchants at *Aleppo* have twice within these few Years travell'd to *Palmyra* out of mere Curiosity, and from the Account we have of these Expeditions in our Philosophical Transactions, I shall collect what I apprehend may be most to our purpose.

In the first Expedition were sixteen *English* Gentlemen, and the whole Party, with Servants and Muletiers, amounted to Forty People. In the second Day's Journey they came to a Well in the Desert, where they met with some *Arabs*, who were shooting *Antelopes*, and their Bullets they observ'd were little round



Stones cover'd with Lead ; the *Arabs* on the Palms of their Hands, Elbows, Knees and Feet had pieces of *Antelope* Skin fastened, that they might the better creep after their Game, and made use of an Ass instead of a Stalking-Horse till they came within distance. There were other *Arabs* of this Place making Pot-Ashes of an ordinary sort of Weeds, which they cut and dry'd, and having put them into a Pit set Fire to them : but the best sort of Ashes are made of the Weed *Sticaon*, which grows about *Palmyra* ; and these Ashes they carry to *Tripoli* and other Places where Soap is made. This Plant has no Leaves but a soft juicy Stalk shooting out into several Branches, resembling our Samphire, and in burning runs into Cakes, not unlike the Cinders of a Forge, but heavier, and not so full of Pores, nor so hard as they are.

The third Day they came to *Andrene*, where they found the Ruins of some Churches, and of a great Town lying in a large Plain, they observ'd here some Fragments of Greek Inscriptions, which were evidently *Christian*, but nothing perfect. Four Hours beyond *Andrene* they came to a pleasant Aquaduct cut through a Rock, a great way from the Mountains, and at the end of it the *Arabs* had a Garden which afforded Melons, Cucumbers, Purslain, and other Garden stuff ; and in a Neighbouring Grotto dwelt an *Arab* with his Family, who kept a dozen *Buffalo's*, which did not only yield Milk, but were serviceable in Plowing his Grounds, which were sow'd with Wheat and Barley, and hither it is that the *Arabs* sometimes resort to divide the Spoil, when they have taken a Booty.

The Fourth Day they found it very troublesome riding the Desert ; being full of Burrows made by Rats and other Vermin, which the

*Arabs* make no scruple of eating: They ascended a Hill this Day covered with Trees, for the most part small Pistacho's, which the *Arabs* Pickle, or eat green to quench their Thirst.

The sixth Day they saw a high Mountain with a Castle upon it, called by the *Arabs*, *An-ture*, and having travelled two or three Hours in the Plain, they were met by an *Arab* mounted on a swift Camel with his Launce, whom they looked upon as a Spy; he told them he was of *Tadmor* (i. e. *Palmyra*) and that his Prince the *Emir Melkam* had that Day made Peace with *Hamet Shided*, another *Arabian* Prince, that they were both at *Tadmor*, having about four hundred Men with them. The *Arab* travelled with the *English* Gentlemen an Hour or two, and took an Opportunity of enquiring of their Muletiers if they were not *Turks* in disguise, and came with an intent to seize the *Emir Melkam*, and when they assured him the Gentlemen were *Franks*, he could not believe they would travel so far into the Desert out of pure Curiosity. Being come pretty near *Tadmor*, the *Arab* rode from them with all the speed he could to the Town; hereupon the Company expecting they should be attacked, dismounted twenty of their Servants, giving each of them a Fuzee, and Pistols in their Girdles, and ordered them to advance before them, the Gentlemen following at a little distance on Horseback, armed with Carbines and Pistols, and in this Order they marched till they came to a Noble Aquaduct of five Miles in length, and covered with an Arch of Bastard Marble; the *Arabs* finding them advance in so good Order did not think fit to interrupt their March till they had gained the top of the Hill, from whence they had a view of

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those

those vast and noble Ruins of *Palmyra*, having a Plain like a Sea for its vast extent to the Southward of them : Here having refreshed their People, they fetched a Compass, and descended by the foot of a Mountain on which stands a great uninhabited Castle, where they were met by two *Arabs* sent by the *Emir Melkam*, who saluted the Company, and told them that the *Emir* being advised of their coming, sent to assure them of his Friendship, and that they were welcome into his Country. Whereupon they sent their *Janizary* (without one of whom I perceive the *Franks* seldom Travel) and a Servant to pay their Compliments to the Prince, who had pitched his Tents in a Garden; and in the mean time they dismounted at a Watering Place among the Ruins, but did not think fit to unload their Beasts till the *Janizary* returned with the *Emir's Tescar*, a Writing containing a Protection for the Company, which it seems the *Arabs* were never known to violate before. With the *Janizary* came also one that belonged to the *Sheik* of the Town, for whom they had Letters from some *Turks* of Condition at *Aleppo*. He desired them to pitch their Tents under the Town Wall, in the Ruins of a great Palace for their Security, but it was in a Sandy place, where they found themselves violently incommoded with the Heats. Here they staid a considerable time, expecting that the *Sheik* would have presented them with some Refreshments, and given an Answer to the Letters they brought him, but on the contrary they found by the Motions of the People they had reason to apprehend some ill Usage, and some of the Company suggesting that the *Emir* probably expected a Present, two of the Company, taking the

*Janizary*



*Janizary* and a *Servant* with them, ventured to make him a Visit, carrying with them two pieces of Red Cloth, and four of Green, and several other Things as a Present. The *Emir* welcom'd them into his Tent, placing one of the Gentlemen on his right Hand and the other on his left treating them with Coffee, Camels Flesh and Dates, and enquired concerning their Journey, and the Reason of their coming. To which they answered, it was mere Curiosity brought them thither to see the noble Ruins of *Tadmor*. He said, that *Solomon Ibu el Doud* formerly built a City in that Place, which being destroy'd was rebuilt by a strange People, and he believed that the *Franks* understanding the Inscriptions on the Pillars, came to look for Treasure, he having himself found a Pot of *Cotia Cruesses* six Moons before.

The *Emir* soon after went out of the Tent leaving his Guests smoaking Tobacco, and calling the *Janizary* and their *Servant* to him, he told them that till that Day no *Franks* had ever been in that Place, and that if they should acquaint the *Turks* with the Way through the Desert it might be of fatal consequence to the *Arabs*, and therefore if they pursued their own Interest they ought to destroy them all ; but since they came as Friends he should only demand four thousand *Dollars* as a Present, which if it was not comply'd with, he would hang up them and the two *Franks* in the Tent, and immediately fall upon the rest: The two Gentlemen in the Tent being acquainted with the *Emir's* Resolution, answered, they could say nothing to his Demand till they had consulted the rest of their Company, but if they were permitted to speak with their Friends they would return  
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an Answer: Hereupon the *Emir* threatened them with present Death; but gave leave at length to the *Fanizary* to carry a Letter to the Company, which expressed the Danger the two Gentlemen were in, and desiring their Friends to redeem them; but the Company examining their Money and Effects, found that they had not near enough to answer the Demand; with which the *Emir* being acquainted, came to them in Person, and it was at length agreed to give him in Money and Goods to the value of fifteen hundred *Dollars*, whereupon their two Friends were brought to them, and they returned to *Aleppo* the next Day.

This and some other Violences committed by the *Arab* Prince, so provoked the *Bassa* of *Aleppo*, that he determined to destroy him, and having amused him with the hopes of making him King of the *Arabs*, and drawn him near the City, the *Bassa* surprized the *Emir* one Night in his Tent, and soon after put him to Death.

The second Journey our Merchants made to *Tadmor* they were in all thirty Men, Masters and Servants, well armed, and had with them an Officer of *Affyne's* King of the *Arabs* for their Guide as well as Protection. They set out from *Aleppo* on *Michaelmas-Day* 1691. and upon the Road met with little worth observing, more than has been mentioned in the former Expedition, but had a better Opportunity of viewing the Ruins, being in no danger from the *Arabs*. These Gentlemen made it six easy Days Journey to *Tadmor*: As they Rode into the Town they took notice of a Castle about half an Hour's distance from it, so seated on the Top of a very high Hill

as

as to render it impregnable, but this did not appear very antient. This Castle stands on the North side of the Town, from whence the Traveller sees *Tadmor* under him, enclosed on three sides with long Ridges of Mountains, which open towards the East gradually for an Hour's riding, but to the South there stretches a large Plain beyond the reach of the Eye : In this Plain is a large Valley of Salt, affording great Quantities thereof, about an Hour's distance from the City. In this Place, our Travellers were of Opinion, it was, that *David* defeated the *Syrians*, rather than in that Valley which lies four Hours from *Aleppo* ; tho' I cant but think either of them much beyond the Bounds of *David's* Dominions, particularly *Tadmor*, which is computed to be three hundred Miles to the Northward of *Jerusalem*, and I can't but observe also that great part of this Country which antiently was deem'd part of *Syria*, and still for ought I see ought to be so, is in our Maps plac'd in *Arabia Deserta*, particularly this very Town of *Palmyra* or *Tadmor* ; but perhaps it may be said, that a Majority of the Inhabitants being *Arabs*, the Country ought to bear that Name : To which it may be answer'd, that then *Palestine* and several other Countries ought to come under that Denomination by the same Rule, for there also the greatest part of the Inhabitants are *Arabs* at this Day. But to proceed, the Air about *Palmyra* is very good, tho' nothing can appear more barren than the Soil about it at present, there being nothing Green to be seen, except some Palm Trees, from whence our Travellers suppose it obtain'd its Name ; for as *Tadmor* in *Hebrew* signifies a Palm-Tree, so does *Palmyra* in *Latin* :  
And



And the whole Country is from thence frequently denominated *Syria Palmyrena*, and sometimes *Solitudines Palmyrena*: So that the *Latins* did not change but Translate the old Name, which still obtains in the Eastern Parts, and the more Modern one is wholly unknown there. The City seems to have been of a large Extent by the Ruins; but there is no Footsteps of any Wall left, or any possibility of guessing at the Figure of it: There are now only forty or fifty wretched Families, who live in little dirty Huts within the Walls of a spacious Court which enclosed a magnificence Heathen Temple.

The whole enclosed Space where the Temple stood, is a Square of two hundred and twenty Yards on each side, surrounded with high and stately Walls, built of a large Square Stone, and adorn'd with Pilasters within and without, to the number of sixty two on each side, as near as can be computed from those that are left; and upon the Cornishes which are remaining are to be seen some of the most curious and exquisite Carvings in Stone that can be met with. The two Stones which supported the sides of the great Gate are each of them thirty five Foot in length, artificially Carv'd with Vines and Clusters of Grapes exceeding bold and to the Life: They are both standing in their Places, and the distance between them which gives the wideness of the Gate is fifteen Foot, but the Space is now wall'd up, except a narrow Door-way which is left.

On the Entrance into the Court are seen the Remainders of two noble Rows of Marble Pillars thirty seven Foot high, with their Capitals of most exquisite Carv'd Work, but  
of

of these only fifty eight are remaining entire, but there must have been many more, because they appear to have gone round the whole Court, and to have supported a spacious double Piazza or Cloyster: The Space within this once beautiful Enclosure, our Travellers conceiv'd to have been an open Court, in the midst whereof stood the Temple, encompass'd with another Row of Pillars of a different Order, and much higher than the former, being fifty Foot high, of which there are but sixteen remaining at present; and the whole Space contain'd between these last Pillars was fifty nine Yards in length and 28 in breadth: In the midst of which Space is the Temple, extending in length thirty three Yards and upwards, and in breadth thirteen or fourteen: It pointed North and South, having a most magnificent Entrance on the West exactly in the middle of the Building; and just over the Door may still be discern'd part of the Wings of a large Spread Eagle, extending the whole wideness thereof.

There is nothing standing of this Temple at present but the outward Walls, in which the Windows were not large, but adorn'd with excellent Carving, and narrower at the top than at the bottom. Within the Walls the *Turks* or *Mamalukes* have built a Roof, which is supported by small Pillars and Arches, but much lower, and in all respects disproportionate and inferior to what the antient Roof must have been, and have converted the Place into a *Mosque*, having added to the South end of it new Ornaments after their Manner, with *Arabick* Inscriptions and Sentences out of the *Alchoran* wrote in Flourishes

and Wreaths with some Art; but at the North end of the Building, which is shut out of the *Mosque*, are Relicks of much greater Artifice and Beauty, whether they serv'd for Canopies over some Altars which were plac'd there, or to what other use they were design'd is not easy to conjecture; but they are beautified with most curious Fretwork and Carvings: In the midst of them is a Dome or Cupola above six Foot Diameter, of one entire piece whether hewn out of some Rock, or made of some artificial Cement or Composition, and harden'd into a Substance as hard as Stone, our Travellers would not take upon them to determine, but it is an inimitable piece of Workmanship they assure us.

Another Curiosity at *Tadmor* are the Sepulchres, which are Square Towers four or five Stories high, which stand on the North Part of the City on both sides a hallow Way for a Mile together; they are all of the same Form, but of different Dimensions and Splendor. The first our Travellers view'd was entirely of Marble, and tho' pretty much ruin'd, they found the pieces of two Statues, one of a Man and the other of a Woman, cut in a sitting, or rather leaning, Posture, whose Habits seem'd to approach nearer the *European* Fashion than that of the East.

Two other Tombs they view'd which were more entire: They were two Square Towers larger than ordinary Steeples, five Stories high; The outside of them was of common Stone, but the Partitions and Floors within of good Marble, beautified with lively Carvings and Paintings, and Figures of Men and Women as far as the Breast and Shoulders,

but



but miserably defaced and broken. They enter'd one of these Sepulchres by a Door on the South side, from which there was a Walk cross the whole Building just in the middle; and the Floor being broken up, they discover'd the Vault below, which was divided in the same manner, and the Spaces on each side again subdivided into six Partitions by thick Walls, each of which Places were capable of receiving the largest Corps, and if they pil'd them upon one another they might contain six or seven Bodies each. There were several *Greek* Inscriptions on these Tombs, which by their Dates appear'd to be very old; but the most antient our Travellers met with at *Tadmor*, was dated the 314th Year after the Death of *Alexander the Great*.

There are a multitude of other Pillars and ruinous Buildings these Gentlemen mention in the Description of *Tadmor*; for which I refer the Reader to the *Philosophical Transactions* to satisfy his Curiosity, and proceed to give an Account of some Occurrences our Travellers met with in their return to *Aleppo*, which will afford us still a better Idea of the Nature of the Country I am treating of, and the People who inhabit it.

These Gentlemen having spent four Days in viewing the Curiosities of *Tadmor*. set out for the *Euphrates*, and arriv'd the third Day at that River, having Travelled Eastward: They continued their Journey two Days afterwards along the Banks of it, shaping their Course West and North West, as the River lay. This was very pleasant travelling between the *Euphrates* on the right Hand, and delightful Groves of Tamerisk and Mulberries on the left; every thing look'd fresh and Verdant,

and they met Men and Women frequently passing on the Road ; whereas in the first two Days Journey from *Tadmor* the Way was all Desert. Having travell'd two Days North West up the *Euphrates*, they arriv'd at the King's Camp, who had been so gracious as to send one of his Officers with them for their Protection. His Tents spread over a large Plain, and took up so vast a Space, that tho' they had the Advantage of a rising Ground, they could not see the utmost Extent of them. His Majesty's Tent stood near the middle of the Camp, the rest being pitch'd about it, not in a circular Manner, but stretching in length and breadth as the Plain opened, and the Rivulet winded which run through the Camp. The King's Tent was not different from the rest, except in the spaciousness of it, for they were all made of a sort of Hair Cloth. These People have not settled Dwellings, but remove from Place to Place, as they can find Water or Pasture for their Cattel, and are proud of deriving their Pedigree from *Ismael* the Son of *Abraham*.

Our Travellers were no sooner arriv'd but the Officers of *Emir* (King they have call'd him hitherto) attended them to a noble Tent made after the *Turkish* Mode, pitch'd near his Majesty's, whither he sent to congratulate their Arrival, and some Refreshments: Not long after the King came to their Tent himself, and bid them welcome, enquiring into what Occurrences they had met with in their Journey, particularly at *Tadmor*, and whether they had found any Treasure there ; for they cannot believe the *Franks* come so far to see a parcel of Ruins, but imagine they meet with some Inscriptions which direct them

them to the Treasures ; and therefore it is not an uncommon thing with them, when they meet with a Stone which has an Inscription on it, to turn that side down to the Ground, least the *Franks* should read it : But our Travellers assur'd the *Emir* they only came to see the Place, and had brought nothing from thence but a piece of Porphyry, which they had broken off from one of the Pillars, which at his Desire they shew'd him. The King having made them a short Visit, told them they might command whatever his Camp afforded, and left some of his People to attend them.

At Supper-time a large Dish of Pilo was brought in, with twelve or fifteen Dishes of several Sorts of Meat set about it, all dress'd after the *Arabian* Way, and exceeding good ; and after the Gentlemen had eat and drunk what they pleased, they rose up, and their Servants sat down in their Places : For it seems they all eat at the same Table, and of the same Food in this Country, only those of the best Quality sit down first, and the rest succeed in their Order, if there be three or four sets of them.

The King going to a great Entertainment of one of his principal Officers the next Day, our Travellers had notice of it, and were directed to follow him thither, and understood that among other things two young Camels were kill'd to furnish out the Feast, the Flesh whereof is esteem'd a Dish fit for a Prince. When they came to the Tent, they found about two hundred Guests of different Quality, the King being seated at the North end towards the middle of the Tent, upon a Place raised with Cushions and Carpets, where he lay



lay in a leaning Posture and did not sit Cross Legg'd like the rest: They seem'd to observe an exact Order in taking their Places, and when any Person of Distinction enter'd, those near the place rose up and stood till he had seated himself, but for the greatest number could not come into the Ring, but stood behind the rest there being a spacious *Area* left in the middle: Our Travellers were placed on the King's left Hand, which is look'd upon to be the Post of Honour, where they sat down Cross Legg'd. Before Noon a Carpet was spread in the middle of the Tent, and the Entertainment serv'd up in large Wooden Bowls, each of them brought in by two Men, and as much as they could well carry: Of these great Vessels there were fifty or threescore, with a great many smaller Dishes plac'd as a Border or Garnish round the Table: In the middle of the Table was a Bowl or Dish larger than any of the rest, in which were the Camels Bones and a thin Broth wherein they were boil'd: In the other great Bowls there was a kind of Plum Broth made of Rice and the Flesh of the Camels, with Currants and Spices: The smaller Dishes contain'd chiefly Rice dress'd several Ways, and in some of them was *Leben*, or thick soure Milk, a Dish in much esteem in this hot Country, as it quenches their Thirst.

They use neither Knives, Forks or Spoons at their Meals, any more than the People of *India*, but take up both Rice and Meat with their Hands, mixing the Liquids with the Rice. When the Table was compleatly furnish'd, the King sat down by the Dish which was next him, and after him the rest of the Company, to the number of an hundred,  
and

and for those Dishes which were at too great a distance, a Servant stood in the middle, and with a Ladle help'd the Company to what they wanted. When the King had din'd he rose up and wash'd, and return'd to his former Seat, as the rest of the Company did to theirs, and others took their Places; but I don't find there was any Liquor stirring, unless a Dish of Coffee before Dinner. Our Travellers did not stay to see the end of the Feast, but got leave to retire to their own Tents, where they had some Dishes provided which were more acceptable to them than Camels Flesh; and the next Day they took their leave of the *Emir* (King) *Affsyne*, and return'd to *Aleppo*.

But to conclude the Account of *Palmyra* or *Tadmor*: It is supposed to have been rebuilt or augmented by the Emperor *Adrian*: The famous Queen *Zenobia* massacred the Roman Garrison here, and defended the City against them during the Reigns of *Gallienus*, *Claudius* and *Quintilius*; but was taken Prisoner by the Emperor *Aurelianus*, and led in Triumph through *Rome*, and the City entirely destroy'd.

This Country was long the Seat of War between the *Romans* and *Parthians*; and when the *Romans* became Masters of it they made it a distinct Province, giving it the Name of *Syria Secunda*, to distinguish it from the other Part of *Syria*, which they call'd *Syria Prima*: They also call'd it *Syria Saluteris*, on account of the Medicinal Waters which rise near it in many Places. It is supposed to be the *Aram Zobah* mentioned in the Scripture, where of *Adad Ezar* was King in the Time of *David*, and to have been rebuilt and beautified by  
King

King Solomon. But as I have intimated already, this City was too far distant from *Jerusalem* to be under the Dominion of the Kings of *Juda* or *Israel*, whose Territories seem to be circumscribed in much narrower Bounds.



## C H A P. XVI.

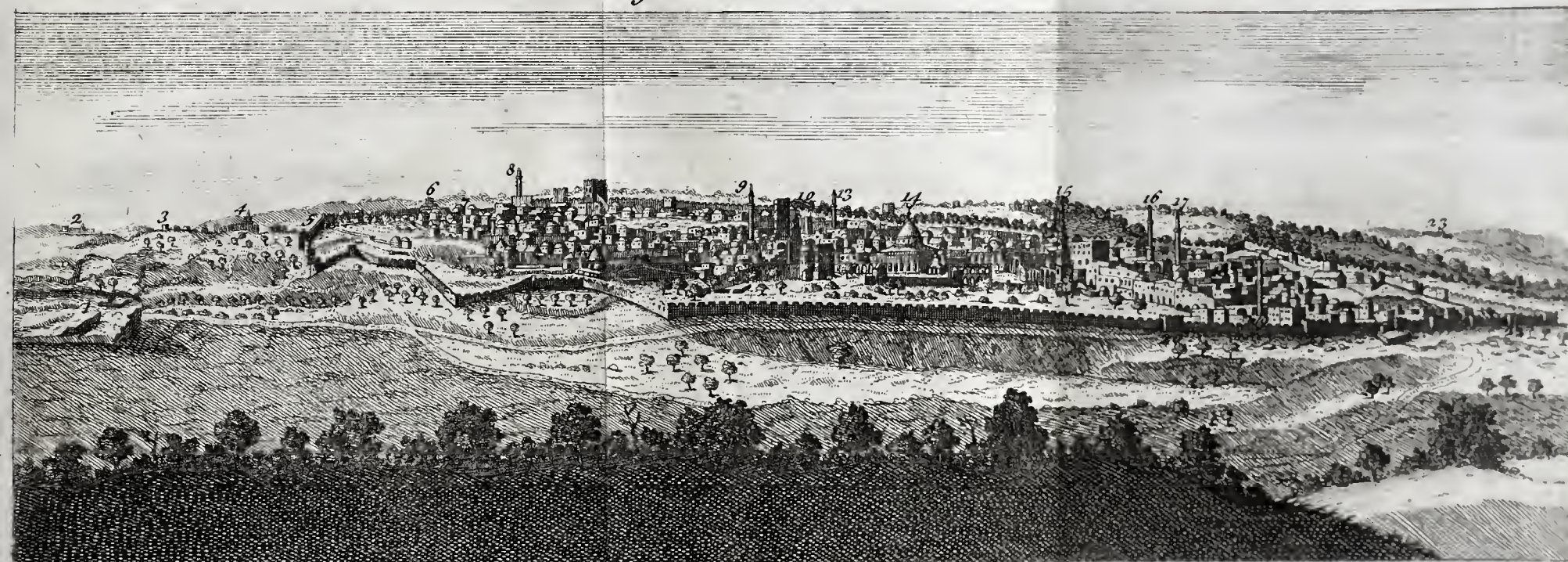
*Treats of Palestine, or the Holy-Land.*

**P**ALESTINE or the *Holy Land*, sometimes also call'd *Judea*, is bounded by *Mount Libanus* on the North ; by *Arabia Deserta* on the East by *Arabia Petraea* on the South ; and by the *Mediterranean Sea* on the West : Being about an hundred and fifty Miles in length, and eighty in Breadth generally, though it is wider in some parts, and narrower in others. It is situate in the fourth and fifth Climates, between thirty one and thirty three Degrees, thirty Minutes North Latitude, the longest Day being about fourteen Hours and a Quarter.

*Jerusalem.* *Jerusalem* is still reckoned the Capital City of *Palestine*, though much fallen from its ancient Grandeur. It is situated in 32 Degrees of North Latitude, about thirty Miles to the Eastward of the *Mediterranean Sea*. seated on a Rocky Mountain with steep Ascents to it on all Sides, except towards the North, and surrounded with a deep Valley, which is again encompassed with Hills. It is at this Day about three Miles in Circumference, and does not



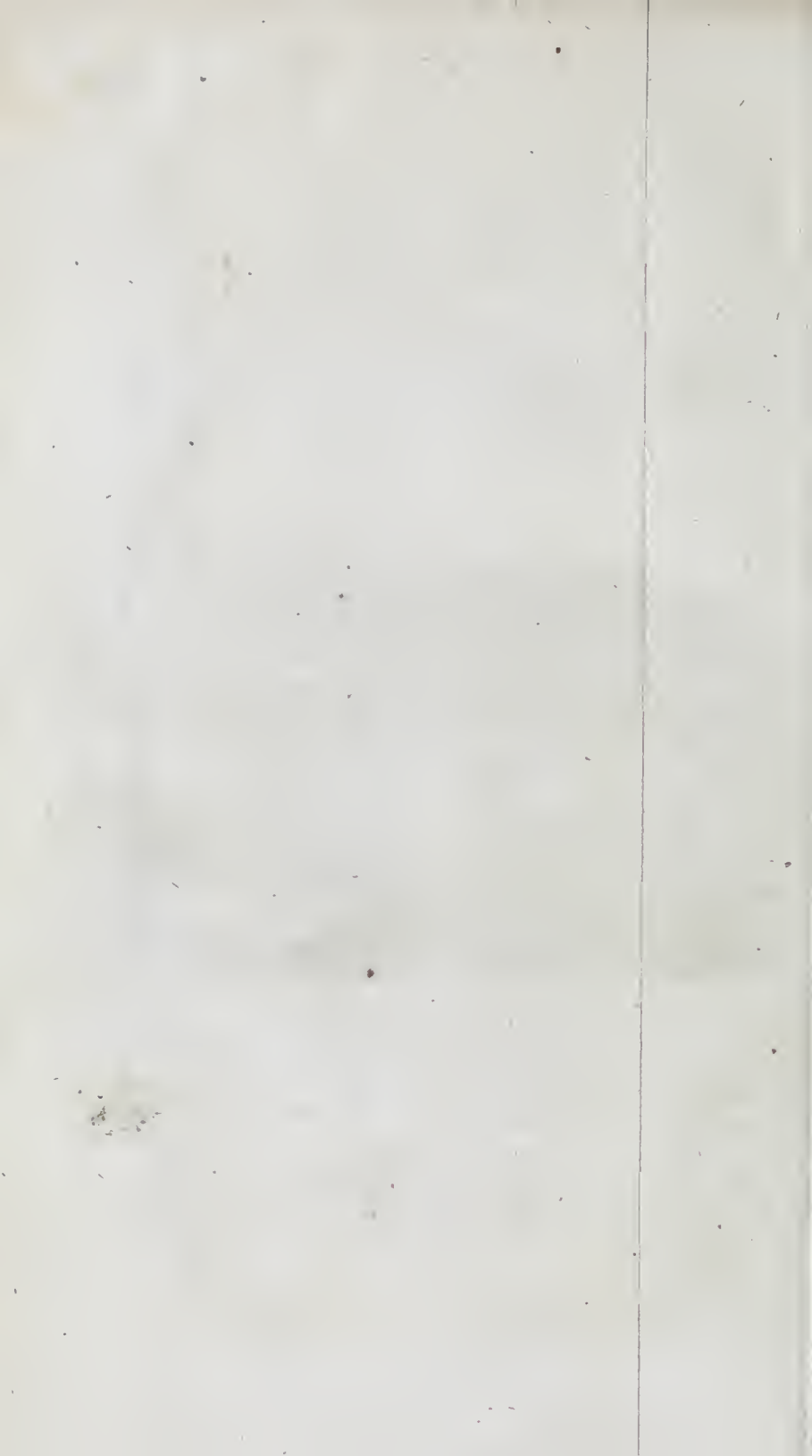
*A Draught of the City of JERUSALEM as it is now, taken from the South East by CORNEILLE LE BRUYN.*



1. The Borough of Siloam.
2. The Borough of the evil Counsel.
3. The House, or Tower of Simeon.
4. The Church of the Holy Ghost on y<sup>e</sup> Top of Mount Sion.
5. David's Gate.
6. The Church of S.<sup>t</sup> James.
7. S.<sup>t</sup> John's Church, at present a Turkish Mosque.
8. The Citadel.

9. S.<sup>t</sup> Peter's Church.
10. The Church of the Holy Sepulcher.
11. The Tower of y<sup>e</sup> Lady, just by y<sup>e</sup> Judgment Hall.
12. The Church of the Presentation.
13. The Tower of the Saints of y<sup>e</sup> Holy Sepulcher.
14. Solomon's Temple.
15. The Tower of Pilate's Palace.
16. The Church of S.<sup>t</sup> John upon y<sup>e</sup> Hill at present a Turkish Mosque.
17. The Tower of Simon the Pharisee.

18. The House of S.<sup>t</sup> Ann.
19. The Tower of Bethesda, or the Sheep Pool.
20. The Gilded Gate.
21. S.<sup>t</sup> Stephen's Gate.
22. Herod's Gate.
23. S.<sup>t</sup> Samuel's Church.
24. The Gate of Damascus.
25. The Mount of Olives.





not stand upon the same Ground the antient City did ; for Mount *Calvary*, which is a small Eminence upon the great Mount of *Moriah*, and formerly appropriated to the Execution of Malefactors, was shut out of the Walls as a polluted Place ; whereas since our Saviour's suffering upon it, it has been so revered and resorted to by all *Christians*, that it has drawn the City round about it, and stands now near the middle of *Jerusalem* ; and on the contrary a great part of the Hill of *Sion* is left without the Walls.

The City has six Gates, viz. those of *Bethlehem*, *Mount Zion*, *Sterquilina* or the *Dunghill Gate*, *St. Stephens*, *Herods*, and that of *Damascus*, besides the *Golden Gate*, which is shut up. The Walls are not strong, nor have any Bastions, but Towers after the old way of Fortification, and an Inconsiderable Ditch on one Side only. The private Buildings are very mean, the Streets narrow, and the Place in general but thinly inhabited. The only thing that renders *Jerusalem* considerable at present, is the Resort of Pilgrims thither ; and the accommodating them with Necessaries seems to be the principal Business of the Inhabitants. A *Turkish Bassa* indeed resides here, on account of seeing good Orders observed, and collecting the *Grand Seignior's* Tribute from the Pilgrims, and the Fathers who reside here, and to protect them from the *Arabs*, when they visit the Holy Places in the Country about *Jerusalem*.

No *Frank* (*European Christian*) may enter the City till the Governor is acquainted with his Arrival, and he has paid the *Caphors* or Duties required : Nor must they enter on Horseback or with Arms, unless they come with some publick



publick Minister or Consul. The *Franks*, whether *Papists* or *Protestants*, always go to the *Latin* Convent, where the Guardian and Fryars entertain them civilly for their Money, though there is some Distinction made between those who come thither out of Devotion, and those who come only out of Curiosity: But it is not possible, it seems, for an *European* to remain in this Place with any Security, without having a good Correspondence with the Fathers of the *Latin* Convent; there having been Instances of several *Englishmen* who have been traduced and accused for Spies by those Holy Men, and met with great Difficulties; and some, 'tis said, who have slighted the Assistance of the *Latin* Fathers, have never been suffered to return to give an Account of the Usage they met with.

The Church of the Holy Sepulchre, which the Pilgrims chiefly visit, stands upon *Mount Calvary*, and is about an hundred Paces long, and sixty wide. In order to the sitting this Hill for the Foundation of the Church, the Founders were obliged to reduce it to a Plain Area, which was done by cutting down several Parts of the Rock, and by elevating others: But Care was taken however that none of those Parts of the Hill which were more immediately concerned in our Saviour's Passion should be altered or diminished; and therefore that Part of *Calvary* where 'tis said Christ was fastened to the Cross, and lifted up, is left entire, being about ten or twelve Yards square, and standing at this Day so high above the common Floor of the Church that there are one and twenty Stairs to go up to the Top: And the Holy Sepulchre it self, which was first a Cave hewed in the Rock under

der Ground, having had the Rock cut away from it all round, is now a Grotto above Ground: But before I give an Account of the Sacred Places in the Church of the Holy Sepulchre, and of the Ceremonies performed at them, I shall observe from Mr. *Thevenot* what Reception the Pilgrims meet with from the Fathers of the *Latin* Convent on their Arrival at *Jerusalem*.

The Druggerman, and some others deputed by the Convent, usually meet the Pilgrims without the Gate of the Town, where they pay their Duties, after which they are brought to the Cloyster, and handsomely entertained, and an Apartment is assigned them, where their Feet are washed; sometime after they are conducted to the Chapel, whither the Father Guardian comes with all his Monks, and having made the Pilgrims sit down on a Crimson Velvet Couch, washes their Feet in Vessels of Water full of Roses, and kisses them; and after the Guardian, all the Monks perform the like Ceremony, singing Hymns and Anthems all the while. When this Ceremony is over, they give each of the Pilgrims a White Wax Taper, and then make a Procession about the Cloyster singing *Te Deum*, for bringing the Pilgrims in Safety to the Holy City, and this they perform at three several Altars, *viz.* at the High Altar dedicated to the Holy Ghost: At the Altar of our Lord's Supper: And at the Altar of our Lord's Appearing after his Resurrection to *St. Thomas*.

Upon the *Saturday* before *Palm Sunday* Mr. *Thevenot* relates, that he and the rest of the Pilgrims went out in the Morning with the Father, to whose Care they were committed, to visit the Dolorous Way, and other Holy  
O o o 2 Places,

Places, and first they passed near the Judgment Gate, thro' which our Saviour went bearing his Cross to *Mount Calvary*, so called, because Malefactors went out of it to the Place of Execution. On the right hand of it they were shewn the House of *Veronica*, who seeing our Saviour loaded with his Cross, and his Face smeared with Sweat and Blood, made way thro' the Crowd, and with her White Veil wiped our Lord's Face, who in Testimony of his Thankfulness for that charitable Office, left the Picture of his Face stamped on the Veil, which is shewn at *St. Peter's* in *Rome* four Times a Year, 'tis said. A little further on the same Side is shewn the House of the Rich Glutton, and over against it the Place where our Saviour said to the Women, *Weep not for me, but for your selves and for your Children*. A little farther is the Place where *Simon the Cyrenian* helpt our Saviour to carry his Cross, when he fell down under the heavy Burthen. And on the Right Hand the Place where the Blessed Virgin fell into a Swoon, on seeing her Son so cruelly and despightfully used. About an hundred Paces beyond they pass under an Arch, upon which 'tis said *Pilate* stood when he said, *Behold the Man*. It is a large Arch reaching from one Side of the Street to the other, and has two Windows which look into the Street, separated only by a little Marble Pillar, and under these Windows is this Inscription, *Tolle, Tolle, Crucifige eum*. At the End of the Street on the Left Hand, they shew the Palace of *Herod* where our Saviour was cloathed with a Purple Robe in Derision, and sent back to *Pilate*, to whom he was this Day reconciled. Leaving his Street on the Left Hand, they were shewn *Pilate's* Palace,



an ordinary Fabrick at present. They afterwards proceeded to a Chapel called the *Place of Flagellation*, where our Saviour was scourged, and at this Place ends, or rather begins, the Dolorous Way, which reaches from *Pilate's House* to *Mount Calvary*, being about a Mile in length, and here the Temple of the Sepulchre is built, of which our Countryman Mr. Sandys gives the following Account: He says the Temple is lofty, curiously arched, and supported by great Marble Pillars: The outward Isles have Galleries, and the whole Fabrick is magnificent: That the Monk who offered to shew them the most remarkable things in the Temple, demanded first, if Devotion or Curiosity led them thither, and being informed the latter, the usual *Pater Nosters*, *Ave Maria's*, &c. were omitted. He says, that right against the Door in the midst of the South Isle, and level with the Pavement, there lies a White Marble Grave Stone, encompassed with a Brass Rail about a Foot high, being the Place where *Joseph of Arimathea* and *Nicodemus*, 'tis said, anointed the Body of our Saviour with sweet Ointments. This the Pilgrims kiss and kneel to, rubbing their Crucifixes, Beads, Handkerchiefs, and even whole Pieces of Linnen upon it, which they carry home to make winding Sheets of: And over this Stone hang seven Lamps, which burn continually. Against the East End of the Stone there is a little Chapel, and near the Entrance on the Right Hand stands the Sepulchre of *Godfrey of Boloign* with this *Latin Epitaph*.

*Hic jacet inclitus Godefridus de Buglion qui totam istam Terram acquisivit cultui Christiano cujus Anima requiescat in Pace. Amen.*

And

And on the Left Hand that of his Brother *Baldwin* with this Inscription.

*Rex Baldwinus Judas altar Machabeus Spes  
Patriæ Vigor Ecclesiæ Virtus utriusque quem  
formidabant cui Dona Tributa ferebant Cedar  
Egypti Dan ac Homicida Damascus proh Do-  
lor in M dico clauditur hoc Tumulo.*

These were the two first *Christian* Kings of *Jerusalem*. At the farther End of this chapel, which joins to the Foot of *Calvary*, there is on the left Side of the Altar, a Cleft in the Rock, in which, according to Tradition, the Head of *Adam* was found, that it might be sprinkled with the precious Blood of our Saviour, which he knew would be shed in that Holy Place. Over this are the Chapels of *Mount Calvary*, ascended on the North Side by twenty Steps, the highest hewn out of the Rock, as is part of the Passage to it. The Floor of the first Chapel is laid with Marble of several Colours, on which the Pilgrims never tread, but creep upon their Knees. At the East End of it, under a large arched Concave of the Wall, is the Place where our Saviour suffered, and may assuredly be thought the same, says *Mr. Sandys*. In the midst is the Place where the Cross did stand, plated with Silver, gilt and embossed, and here the Rock rises half a Yard higher than the Pavement, in form of an Altar ten Foot long, and six broad, and is covered with White Marble, to which the Pilgrims creep, kiss and prostrate themselves there on, and touch their Beads and Crucifixes, which gives them, as is apprehended, an uncommon Sanctity. On the Right Side of the Place where our Saviour's Cross stood,

ood, stands that of the good Thief, which was crucified with him : And on the Left Hand, the Cross of the other Thie which is divided from our Saviour's by the Rent in the Rock, which cleft in sunder at the time of his Passion ; and the Inside thereof testifies (says Mr. *Sandys*) that it was not the Work of Art, the Ruggedness of one Side answering to the other, where they are inaccessible to the Workman, and the Aperture may go to the Centre for ought can be discovered. This Chapel belongs to the *Georgians*, and no other Nation says *Mass* at that Altar, over which there hang forty six Lamps, which burn continually.

On the same Floor is another Chapel exactly of the same form, and divided only by a Curtain, which belongs to the *Latins*. In the Middle of it is a Square Place enched with Stones of different Colours, where Christ 'tis said, was nailed to the Cross. This Place is never trod upon, but worn in several Places with the Knees of the Pilgrims, who kiss and prostrate themselves upon it. Over the Altar of this Chapel, which is richly adorned, are three and thirty Lamps burning. These two Chapels are all that are on the Top of the Rock, except that were *Abraham* would have sacrificed *Isaac*, wherein is the Altar of *Melchisedech*.

In other Parts of the Temple are Chapels belonging to several other Nations and Sects, as the *Abyssines*, *Jacobites*, *Coptes*, *Greeks*, *Armenians*, and *Maronites*. In the middle of the South Side of the Temple, is the Emperor *Constantine's* Effigies, and opposite to it that of his Mother *Helena's*, the Foundress. This part of the Temple is cover'd with a Cupola, sustained



sustained with Rafters of Cedar, open in the middle, like the *Pantheon* at *Rome*, at which it receives all the Light it hath, which is sufficient. Just in the middle, and in the View of Heaven (says *Sandys*) stands the Glorified Sepulchre, an hundred and eight Feet distant from *Mount Calvary*. For the Description of the remaining Curiosities of the Church of the Sepulchre, I refer the Reader to Mr. *Thevenot*, and Mr. *Sandys*, and to proceed to the more modern Account of it given by Mr. *Maundrel*.

This Church, says that Reverend Writer, is so contrived, as to contain under its Roof (as is supposed) twelve or thirteen Places consecrated to a more than ordinary Veneration, by being reputed to have some particular Actions done in them, relating to the Death and Resurrection of Christ, as first the Place where he was derided by the Soldiers. 2. The Place where the Soldiers divided his Garments. 3. The Place where he was shut up whilst they digged the Hole to set the Foot of the Cross in, and prepared every thing for his Crucifixion. 4. Where he was nailed to the Cross. 5. Where the Cross was erected. 6. Where the Soldier stood who pierced his Side. 7. Where his Body was anointed in order to his Burial. 8. Where his Body was deposited in the Sepulchre. 9. Where the Angels appeared to the Women after his Resurrection. 10. The Place where Christ appeared to *Mary Magdalen*, &c. All which Places are adorned with so many several Altars erected in little Chapels about this Church.

In the Galleries round the Church and in some little Buildings on the Outside adjoining to it, are Apartments for the Reception of the Monks,

Monks and Pilgrims, and in some of these almost every *Christian* Nation formerly maintain'd a small Society of Monks; As the *Latins, Greeks, Syrians, Armenians, Georgians, Nestorians, Cophes, &c.* but these have all, except four, forsaken their Apartments, not being able to bear the excessive Rents and Extortions the *Turks* were pleas'd to impose upon them; and of those that remain, *viz.* The *Latins, Greeks, Armenians* and *Cophes*, the *Cophes* lately had but one poor Representative of their Nation left; and the *Armenians* were so much in Debt, that it was expected they must soon follow the rest.

Besides these distinct Apartments, every Fraternity had their Altars and Sanctuary for their separate use, from whence other Nations were excluded. But what has ever been most contended for by the several Sects, is the Command and Appropriation of the Holy Sepulchre: The *Greeks* and *Latins* particularly have disputed the Privilege of saying Mass here so warmly, that they have sometimes come to Blows, and wounded each other at the very Door of the Sepulchre, mingling their own Blood, says *Maunderel*, with their Sacrifices; and the Father Guardian shew'd him a Scar which he had receiv'd in his Arm from a *Greek* Priest in one of these Contests. For putting an end to these infamous Quarrels, the *French* King it seems interposed by his Letter to the *Grand Vizier*, desiring that the Holy Sepulchre might be put into the Hands of the *Latins*, and in the Year 1690. an Order was obtain'd for putting the Holy Sepulchre into the Hands of the *Latins*, and they had lately the sole Privilege of saying Mass in it; but it is permitted to the *Christians* of all Nations, to go into this

Chapel, and perform their private Devotions, tho' none may solemnize any publick Office of Religion there but the *Latins*.

The Business of the Monks belonging to this Church is to trim the Lamps, and to make devotional Visits and Processions to the several Altars and Sacred Places there. In this Employment many of them spend several Years, and some, out of their abundant Zeal, their whole Lives, burying themselves as it were alive, says our Reverend Author, in our Lord's Sepulchre : The *Latins* particularly, who are about ten or twelve residing here with their President. make every Day a solemn Procession with Tapers and Crucifixes. and other Processionary Solemnities to the several Sanctuaries, Singing at every one of them a Latin Hymn, relating to the Subject of the Place ; but in the Holy Week before *Easter*, when the Pilgrims usually come to *Jerusalem*, the Duty is greater than at any other time.

Our Saviour's Passion Annually commemoriz'd.

This Reverend Writer acquaints us, that on *Good-Friday* 1697. he attended the *French* Consul to the Church of the Holy Sepulchre, and found the Church Doors guarded by several *Janizaries*, and other *Turkish* Officers, who were plac'd there to watch that no Persons entered, who had not first paid their Caphor (Tribute to the Government) this is different according to the Character of the Person or the Country he comes from ; *Franks* usually pay fourteen Dollars *per* Head, except Ecclesiasticks, and they pay half as much : Whoever has paid this Caphor may afterwards go in and out *gratis* during the whole Feast at publick Times, when the Doors are open, but if they wou'd have them opened at any time on purpose,



purpose, the same Expences must be repeated. But to proceed.

The Pilgrims being enter'd the Church Doors were shut, and opened no more till *Easter-day*, but the whole Company was kept confin'd there greatest part of three Days; as soon as it grew duskish on *Good-Friday* in the Evening, all the Monks and Pilgrims assembled in the Chapel of the Apparition, which is a small Oratory on the North side of the Holy Grave, in order to go in Procession round the Church, but a Sermon was preach'd first, by one of the Latin Fathers, who began his Discourse in this manner: *In questa Notte tenebrofa*: At which Words all the Candles were immediately put out, to yield the livelier Representation of what they were Commemorating. The Preacher having continued his Sermon about half an Hour in the Dark, every one had a large lighted Taper put into his Hand, and the Crucifixes and other Utensils were disposed in order to begin the Procession; and amongst others there was a Crucifix which bore the Image of our Lord as big as the Life: This Image was fastned to the Cross with great Nails, crown'd with Thorns and smear'd with Blood, and so exquisitely form'd that it represented in a very lively Manner the tragical Spectacle of our Saviour's Body hanging upon the Cross. This was carry'd at the Head of the Procession, first to the Pillar of *Flagellation*, a large piece of which is kept in a little Cell at the Door of the Chapel of the Apparition, and a Hymn was sung proper to the Occasion; and here another Monk preach'd a Sermon in *Spanish* concerning the Scourging of our Lord: From hence they proceeded to the

Place where 'tis said our Saviour was imprison'd whilst the Soldiers prepar'd every thing for the Crucifixion ; and here another Hymn was sung, and a third Father preach'd in *French*. They went next to the Altar of the Division of *Christ's* Garments, where only a Hymn was sung. Then they advanc'd to the Chapel of the Derision, where they had a Hymn and a Sermon. The next Place they visited was *Calvary*, leaving their Shoes at the bottom of the Stairs, and coming to the Altar where our Lord is supposed to have been nail'd to the Cross, they laid down the great Crucifix on the Floor, and seem'd busied in nailing the Body to the Cross, and after an Hymn one of the Fathers preach'd a Sermon in *Spanish* on the Crucifixion. From hence they remov'd to the adjoining Altar on the top of the same Mount, where the Cross is supposed to have been erected ; and here is a Hole in the Rock, where 'tis said the Foot of the Cross really stood : Here therefore they set up the Cross with the Bloody Crucified Image upon it and leaving it in that Posture, sung an Hymn ; after which the Father Guardian, sitting in a Chair before it, preach'd a Passion Sermon in *Italian*.

About a Yard and a half distance from the Hole where the Foot of the Cross is fix'd, is that memorable Cleft in the Rock, said to have been made by the Earthquake when the Son of God suffered, *The Rocks Rent, &c. Mat. 27.* (I mention the thing again to shew what Opinion this learned Traveller had of it.) The Cleft, he says, is about a Span wide, in the upper part of the Rock, and two deep, after which it closes, but opens again below in another Chapel contiguous to *Calvary*,  
and

and from thence runs down to an unknown depth in the Earth ; but that this Rent was made at our Lord's Passion. they have only Tradition to prove, this Reverend Writer observes. But if it is evident from Scripture, that the Rocks were Rent by an Earthquake in or near the very Place, and at the time when our Lord suffer'd, surely there is as good a Foundation for this Tradition as for most others which have been deliver'd down to us ; and it can scarce be said there is only Tradition, when there is nothing plainer in Scripture than that there was an Earthquake, and the Rocks were rent in the view of those who were Witnesses of our Lord's Passion, which was acted on this very Mount *Calvary* near *Jerusalem*. I shall however transcribe the 51st and 54th Verses of the 27th Chapter of *St. Mattheu*, and then leave every Man to conclude as he sees fit as to the Probability of this being one of those very Rocks which were Cleft at our Saviour's Passion. *Vers* 51. *And behold the Vail of the Temple was Rent in twain from the top to the bottom ; and the Earth did quake, and the Rocks rent.* *Vers* 54. *Now when the Centurion, and they that were with him, watching Jesus, saw the Earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.* As to its being a Natural and Genuine Breach, and not counterfeited by Art ; this very Writer assures us, that the Sense and Reason of every one that sees it may convince him ; for the sides of it fit like two Talleys to each other, and yet it runs in such intricate Windings as could not well be counterfeited by Art, or come at by Instruments.

But



But to return from this Digression: Sermon being ended, two Fathers personating *Joseph of Arimathea* and *Nicodemus*, approach'd the Cross with great Solemnity, and all imaginable Concern in their Looks, and drawing the Nails took down the feigned Body from the Cross, which was so contriv'd, that the Limbs were soft and flexible as if they had been real Flesh: Nothing, says our Author, could be more surprizing than to see these two pretended Mourners bend down the Arms which were before extended, and dispose them in such a manner as is usual in laying out a Corps.

The Body was afterwards receiv'd in a large winding Sheet, and brought down from *Calvary*, the whole Company attending it to the Stone of Unction, which is taken to be the very Place where our Lord's Body was anointed and prepar'd for Burial: Here it was laid down again, and having thrown sweet Powder and Spices upon it, they wrap'd it in the Winding Sheet, singing a Hymn suitable to the Occasion; after which one of the Father's preach'd a Funeral Sermon in *Arabick*. And thus the Obsequies being finish'd, the supposed Corps was repositied in the Sepulchre, and the Door shut; and the whole Company being pretty well wearied, retir'd to their respective Apartments.

The next Morning several Pilgrims had their Arms mark'd with the usual Ensigns of *Jerusalem*; the way of doing which need not be describ'd here, there being Artists in *London* that can make these Characters full as well as the Monks of *Jerusalem*. In the Afternoon the Congregation assembled in the Area before the Holy Grave, where the Fathers

thers spent some Hours in singing over the Lamentations of *Jeremiah*, which with the usual Procession to the Sacred Places was all the Business of that Day.

The Sepulchre was set open very early on *Easter-Sunday*, and the Fathers put on a Face of Joy, as if it had been the very time of our Lord's Resurrection; and Mass was celebrated this Morning just before the Holy Sepulchre, where the Father Guardian had a Throne erected, and being cloath'd in Episcopal Robes with a Mitre on his Head, he gave the Host in the view of the *Turks* to all such *Christians* as were disposed to receive it, even to Children of seven or eight Years old. After which the Company went out of Church and return'd to the *Latin* Convent, where they Din'd.

Upon *Easter-Monday* the Governor of the City with a strong Detachment of the Garrison, convoy'd the Pilgrims, amounting to two thousand of every Nation and Sect, towards the River *Jordan*, according to Custom; and for his Protection every *Frank Pilgrim* paid twelve *Dollars*, except the Ecclesiasticks, who pay'd but six; and whether they take the Journey or remain in the City, it seems, they pay the same Sum. But the *Arabs* are so very powerful in this Part of *Palestine* that there is no travelling without such a Guard. Having cross'd the Valley of *Jehosaphat* and Part of Mount *Olivet*, they came in half an Hour to *Bethany*, which is at present but a small Village. Here they show the Tomb where *Lazarus* was laid when he was raised from the Dead; and about a Bow shot further they were shewn the Habitation of *Mary Magdalen*; and then descending a steep Hill, they

they came to a Well call'd the Fountain of the Apostles ; because here, according to Tradition, they used to drink and refresh themselves in their Passage between *Jerusalem* and *Jericho*.

From hence they travell'd through an intricate Way among Hills and Valleys of a very barren Aspect, but discover'd however evident Signs of the Industry of the Husbandman in former times. After some Hours travelling in this sort of Road they came to a Mountainous Defart, in which, 'tis said our Saviour was tempted by the Devil : And looking down into a deep Valley they discover'd the Ruins of some small Cells, where formerly Hermits retired, as 'tis said, to perform their Penances : Nor could there be, according to our Author, a more comfortless and abandon'd Place for that purpose.

From the tops of these desolate Hills they had a delightful Prospect of the Mountains of *Arabia*, the *Dead Sea*, and the Plain of *Jericho* ; into which last they descended after five Hours March from *Jerusalem*. They were here shewn the Mountain, which is indeed an exceeding high one, whither, 'tis said, the Devil took our Saviour when he shew'd him the Kingdoms of the World, which has a Chapel half way up and another at the top, besides several Caves and Holes in the sides of the Mountain, to some of which Hermits resort at this Day to keep their Lent, in Imitation of our Saviour : But here were also quarter'd abundance of *Arabs* with Fire-Arms, who opposed the Passage of the Pilgrims up the Mountain, demanding two hundred Dollars for Permission to go up : Whereupon they turn'd down into the Plain and came to the



the Fountain of *Elisha*, so called, upon its being miraculously purged of its brackish Taste by the Prophet. These Waters are received into a large Basen here, from whence they issue, and dividing themselves in several Streams, disperse themselves through the Fields between this Place and *Fericho*, and render them extremely fruitful. About a Mile distant from hence stands *Fericho*, at present a poor *Fericho*. dirty Village, inhabited by *Arabs*. About two furlongs from hence, the Governor and his Troops encamped; and the Pilgrims pitched their Tents. Not far from them, near this Village, they were shewn the Place where *Zacheus* is said to have stood, which is an old square Stone Building to the Southward of it.

The next Morning our Pilgrims set out very early towards *Jordan*, where they arrived *Fericho* within two Hours. The Plain through which they passed was barren, producing nothing but a kind of Samphire, and such other marine Plants: And in many places of the Road where Water had stood, they observed a Whiteness on the Surface of the Ground, which they found to be a Crust of Salt, which arises every Year, as it does in the Valley of *Aleppo*, after the Winter's Inundation. These saline Efflorescences were at some Leagues Distance from the *Dead Sea*, which makes it appear that the whole Valley is plentifully impregnated with Salt. When they arrived within a Furlong of *Jordan*, they found an old ruined Church and Convent, dedicated to *St. John*; in Memory of his baptizing our Saviour, and is founded as near as can be conjectured to the place where the Baptist had the Honour of performing that Office. On the further

ther Side of the Convent runs a small Descent, which they imagined to be the first and outwardmost Bank of *Jordan*, or at least that it antiently overflowed thus far at some Seasons of the Year, as is mentioned in *Joshua*, and *Chron.* 12. But at present, our Countryman observes, it seems to have forgot its antient Greatness, there being no Signs of its overflowing when he was there, though it was on the Thirtieth of *March*, being the proper time for such Inundations; nay it was so far from overflowing, that it run two Yards below the Brink of its Channel. Having descended the outermost Bank, they went about a Furlong upon a Level Strand before they came to the immediate Bank of the River, which was so covered with Rushes and Trees, such as *Tamerisk*, *Willows*, &c. that they could see no Water till they had made their way through them. When they arrived at the River they were alarmed by some Parties of *Arabs* appearing on the other Side, and firing at them, and though it was at too great a Distance to do any Mischief, it so terrified the poor Monks, that it hindred them for some time performing the Devotions prescrib'd them, and seem'd to put them in a greater Fright than any of the Pilgrims in the Company. The Alarm being over, every one resumed his former Purpose, some stripped and bathed themselves in the River: Others cut down Boughs from the Trees: Every one did something to preserve the Memory of his having been at this famous Stream. The Water, it seems, was turbid, and so rapid that there was no swimming against it. The River was in this Place above twenty Yards over, and in Depth above the Heighth of a Man. And on the opposite

Bank

Bank there was a much larger Thicket of Bushes and Shrubs than on this, but their Apprehensions of the *Arabs* prevented their visiting the other Side. The Pilgrims having performed what they intended here, were summoned by the Governor to attend him in the Middle of the Plain, where he made them pass before him Man by Man, as he sat in his Tent, that he might take an exact Account of them, and be sure he lost none of the *Capbor* or Duty which was to be paid him. After which our Countryman and some other of the Pilgrims desired a Guard of him to visit the *Dead Sea*, to which he consented.

This Sea is enclosed on the East and West <sup>The Dead</sup> by vast high Mountains. The Plain of *Jeri-Sea.* *cho* lies on the North of it, on which Side also it receives the Waters of *Jordan*, and to the South it extends beyond the reach of the Eye, being four and twenty Leagues long, and six or seven broad. The Hills about the Lake abound with Sulphurous Stones, which being held in the Flame of a Candle, burn, yielding a Smoak or an intolerable Stench. According to Tradition, Birds attempting to fly over this Sea drop down dead, and no Fish or other Animal, 'tis said, can subsist in these deadly Waters. But our Countryman assures us, he saw several Birds flying over it, without receiving any Hurt: And he questions whether there be not Fish in the Lake, having seen the Shells of some upon the Shoar. The Water of the Lake indeed is not only salt, but extream bitter and nauseous: And our Author desiring to make an Experiment of its Qualities, went into it, he says, and it bore up his Body in Swimming, with an uncommon Force; but as to the Report, that a Man wa-



ding into it as high as his Navel, will be buoyed up by it, this he found not to be true. The Bitumen which this Lake is so famous for, is gathered near the Mountains on both Sides in great plenty, and so exactly resembles Pitch, that it cannot easily be distinguished from it; but by the Sulphurousness of its Smell and Taste.

Our Countryman being desirous to see the Remains of those Cities, if there were any, in this Lake, which were antiently made so dreadful an Example of the Divine Vengeance, diligently surveyed the Waters, but could discern no Heaps of Ruins, or any Smoak ascending above the Surface of the Water, as is described in the Writings or Maps of Geographers; but the Father Guardian, and Procurator of *Jerusalem*, both Men of Sense and Probity in Appearance, assured him, that they had actually seen one of these Ruins, and that it was so near the Shoar, and the Waters so shallow, that they went amongst them with some *Frenchmen*, and found there several Pillars and other Fragments of Buildings, and he supposes that the Reason of his being deprived of this Sight, was the Heighth of the Water when he was there. But the Stories of the Apples of *Sodom* he looks upon to be altogether fabulous, for there was no Tree to be seen near the Lake, from which such Fruit might be expected: The Being therefore as well as Beauty of this Fruit is a mere Fiction, probably kept up, as the Lord *Bacon* observes many other whimsical Notions are, to serve as an Allusion, and help the Poet to an apt Similitude.

The Pilgrims having made their Observations on this part of the Country, returned to *Jerusalem*,

*salem*, from whence they immediately set out again to visit *Bethlehem*, which is about two *Bethlehem.* Hours Distance from that Capital. In this Journey they passed through the Valley of *Rephaim*, famous for being the Place of *David's* Victories over the *Philistines*. In the Way they were shewn the House of Old *Simeon*, who sung the *Nunc Dimittis* in the Temple, on our Saviour's being brought thither. After this they were led to the famous Turpentine Tree, under the shade whereof the Blessed Virgin is said to have reposed herself, when she carried our Blessed Lord in her Arms, to present him at the Temple. They came afterwards to a Convent dedicated to *Elias*, the Impression of whose Body the *Greek* Monks pretend to shew in the hard Stone. *Rachel's* Tomb is another Curiosity shewn to Pilgrims; but the present Sepulchral Monument is evidently of Modern *Turkish* Structure.

*Bethlehem*, antiently a fine City, but now a poor Village, is only resorted to at this Day on Account of its being the Place of our Lord's Nativity, over which *Helena*, the Mother of *Constantine*, erected a magnificent Temple, the Roof whereof is Cedar, supported by four Rows of White Marble Pillars, ten in each Row: The Walls of the Church also being faced with the same kind of Marble. The Church is built in the Form of a Cross, of which the Chancel constitutes the upper Part, and is covered with a noble Cupola. Under the Church in a Cave hewn out of the Rock, is the Chapel of the Nativity, where they shew the Manger our Saviour was laid in, cut also out of the Rock, and now crusted with Marble. An Altar with the Representation

tion of the Nativity is erected here, and Lamps kept burning before it. Here is also the Chapel of St. *Joseph*, the supposed Father of our Lord, and of the Holy Innocents: And adjoining to the Church is a Monastery of *Franciscans*: They shew a Valley near this Town, where they say *Jacob* kept his Flocks; being the same, as they relate, where the Angels appear'd to the Shepherds, declaring the Birth of Christ. Here the same pious Empress also built a Church, but it is now in Ruins.

*Solomon's  
Pools and  
Gardens.*

In the Neighbourhood of *Bethlehem*, are those famous Fountains, Pools, and Gardens, said to have been the Contrivance and Delight of *Solomon*; and to these Works this King is supposed to allude, *Eccles.* 2. 5, 6. where, amongst other Instances of his Magnificence, he reckons his Gardens, Vineyards and Pools. These Pools are so disposed, that the Waters of the uppermost descend into the second, and those of the second into the third, their Figure is Quadrangular, and their Breadth the same in all, but their Length is different, the first being about an hundred and sixty Paces long, the second two hundred, and the third two hundred and twenty. They are all lined with a Wall, and contain a great Depth of Water: And about an hundred and twenty Paces from them is a Fountain, from whence they principally derive their Waters, which are carried thither by a large Subterraneous Passage: But there is an Aqueduct laid from it, which receives part of the Stream, which carries it by many Turnings and Windings about the Mountains to *Jerusalem*. And our Author does not think it improbable that the Pools above mentioned are the same with

*Solomon's;*



*Solomon's*, there being not the like Store of excellent Spring Water in all *Palestine*. But I should tire the Readers Patience to enumerate every little Place which Scripture Story has render'd remarkable in the Holy Land; I shall mention therefore but very few more, before I take my leave of it, and one is a Convents of *Greeks*, between *Bethlehem* and *Jerusalem*, called the Convent of the Holy Cross, having obtained that Name, because, according to Tradition, here is the Ground which nourished the Root that bore the Tree, which yielded the Timber that made the Cross of our Saviour, and under the High Altar is shewn the Hole where the stump of the Tree stood, which the Pilgrims frequently fall down before and worship; and this perhaps is as remarkable an Instance of the Credulity and Superstition of the poor bigotted People, as is to be met with in the *Christian*, or *Heathen*, World; and cannot but excite the Laughter of Infidels.

Another pious Fraud of the *Greek Fathers* is, their pretending, that upon every *Easter Eve* a miraculous Flame descends into the Holy Sepulchre at *Jerusalem*, and kindles all the Lamps and Candles there. Mr. *Mayndrel*, the Reverend Writer abovementioned, relates, that the *Easter* of the *Greeks* happening a Week after that of the *Latins*, when he was at *Jerusalem*, he went on the Evening before their *Easter-Sunday* to the Church of the Holy Sepulchre, which he found crowded with a distracted Mob, making a hideous Clamour, very unfit for so sacred a Place, and better becoming *Bacchanals* than *Christians*. He says, they began the Disorder by running round the Sepulchre, crying out with all their might

*Hua,*

*Huia, Huia. This is he, This is he.* By which they assert the Verity of the *Christians* Religion: And after they had, by thus running round, and their Vociferation, almost turned their Heads, they acted the most antick Tricks imaginable, dragging some along the Floor, and carrying others upon their Shoulders round the Sepulchre. Sometimes they carry'd Men with their Heels upwards, exposing their Nudities: And others tumbled as if they had been shewing Tricks on a Mountebank's Stage.

This Tumult continued from twelve till four in the Afternoon, which was longer than usual, on Account of a Law Suit which was then debating between the *Greeks* and *Armenians* about the Holy Fire, the *Greeks* endeavouring to exclude the *Armenians* from any Share in the Miracle: And the Parties having expended about five thousand Dollars before the *Turkish* Tribunal in this Contest, the *Cadi* or Judge, it seems, at length decreed that they should enter the Holy Sepulchre together, as they had done in former Times; and accordingly at four a Clock, both Sects proceeded in the Ceremony, surrounding the Holy Sepulchre with Standards, Streamers, Crucifixes and embroidered Habits, as is usual on this Occasion; and towards the End of the Procession, a Pidgeon came fluttering into the Cupola over the Sepulchre, at which there was a great Shout: And, as the *Latin* relates, this Bird was let fly on purpose by the *Greeks*, to make the People believe it was a visible Descent of the Holy Ghost. But methinks 'tis pity this Reverend Protestant Divine, who furnishes us with this Account, did not enquire of the *Greeks* themselves, if they pretended

ed there was such a Visible Descent at this Time ; the *Latins*, with whom they are frequently at Variance, having too great an Inclination to traduce them.

After the Procession was over, the *Suffragan* of the *Greek* Patriarch (who was himself at *Constantinople*) and the chief *Armenian* Bishop entered the Door of the Sepulchre, and shut it after them, all the Candles and Lamps having been before extinguished in the Presence of the *Turks* and other Witnesses. As the Miracle drew nearer its Accomplishment, the Shouts of the Mob were redoubled, and the People pressed with that Vehemence towards the Door of the Sepulchre, that it was not in the Power of the *Janizaries*, who stood to guard it, to keep them off, though some of them were severely drubb'd. The Reason of all this crowding, it seems, is to light their Candles at the Holy Flame, as soon as it is first brought out of the Sepulchre, that being esteemed the most pure, as coming immediately from Heaven. The two Holy Men, who were to work this Miracle, had not been a Minute in the Sepulchre, before a glimmering of the Holy Fire was seen, at which time, according to our Friend *Maundrel's* Phrase, *Bedlam* it self never saw such an unruly Transport as was produced in the Mob at this Sight. And the two reverend Gentlemen immediately after appeared with two blazing Torches in their Hands, which they held at the Door, while the People throng'd about them to light their Tapers at this Divine Flame ; the *Janizaries* in the mean time with their Staves, laying on them without Mercy : But the Excess of their Transport render'd them insensible of the Bruises they received.



Those who got any Fire, immediately applied it to their Faces and Bosoms, pretending it would not burn like an Earthly Flame; tho' our Author observed, none of them could endure the Experiment long enough to make good this Pretension. But however that be, there were Tapers innumerable lighted, and the whole Church, Galleries and every Place, seemed to be in a Flame in an instant, and this Illumination concluded the Ceremony.

Mr. *Maundrel* says, the Fire was kindled in the Holy Sepulchre with great Quickness and Dexterity; but the *Litins* justly expose the Practice as a shameful Imposture, and Scandal to the *Christian* Religion. And as Mr. *Thevenot* observes, a Flint and a Steel would soon produce Fire, if they was none in the Sepulchre before: And according to him, even the *Turks* have discovered the Cheat, and would have punished them for it, but that the Patriarch represented he could not pay them the Money required of him if they took from him the Profit of the Holy Fire; they are therefore suffered to continue the Juggle, and the *Greek* and *Armenian Christians*, it seems, are so persuaded of the Reality of the Miracle, that they make their Pilgrimages chiefly on this Account. Their Priests have acted the Cheat so long, that they are in a manner compelled to stand to it now, for fear of endangering the Apostacy of their People: In the same manner as our Pretenders to Divine Inspiration are still obliged to maintain their Claim to the Spirit, lest their infatuated Disciples should drop them, and they should be reduc'd to get their Bread by the laborious Employments they have been bred to. But to proceed. These zealous *Christians* smear Pieces,

of

of Linnen with the melting Wax which drops from these Tapers, and lay them up for Winding Sheets for themselves and their Friends, imagining that nothing is a better security, says *Maundrel*, against the Pains of Hell.

The *Armenians* have a large Convent in *Jerusalem*, situated upon a pleasant spot of Ground, with which the Gardens takes up all that Part of Mount *Sion* which is at present within the Walls of the City, their Church being built over the Place where they assure us St. *James* the Brother of *John* was Beheaded. In this Church are two Altars set out with extraordinary Splendour, being adorn'd with rich Mitres, embroider'd Copes, Gold and Silver Crosses, Crowns, Chalices, and other Church-Utensils without number; and in the middle of the Church stands a Pulpit made of Tortoise-shell and Mother of Pearl, with a beautiful Canopy or Cupola over it of the same Fabrick. The Tortoise-shell and Mother of Pearl are so exquisitely mingled and inlaid, that the Work far exceeds the Materials.

Among other things Pilgrims are led to see in this City, is the Place of *Pilate*, or rather the Place where it stood; for now a mean *Turkish* House possesses its room: However from the Terrass of this House there is a fair Prospect of all the Place where the famous Temple once stood, and the only Prospect of it a *Christian* is allow'd; for there is no going within the Bounds of it without forfeiting a Man's Life, or at least his Religion: But a fitter Place for an August Building. Mr. *Maundrel* observes, could not be found in the whole World than this Area. It lies on the top of Mount *Moriah* over against Mount

*Olivet*, the Valley of *Jehosophat* lying between both Mountains ; it is about five hundred and seventy Paces in length, and three hundred seventy in breadth ; and there may still be discern'd Marks of the great Labour it cost to cut away the hard Rock and level such a spacious Area upon so strong a Mountain. In the middle of the Area there stands at present a *Turkish Mosque* of an Octogonal Figure, sup-posed to be built upon the same Ground where antiently stood the *Sanctum Sanctorum* ; It is neither eminent for its Largeness or Structure, and yet makes a very noble Figure purely by the advantage of its Situation.



## C H A P. XVII.

*Treats of Natolia, or Asia Minor.*

*Natolia* or  
*Asia Minor*  
divided  
into four  
large Pro-  
vinces.

I come now to treat more particularly of *Natolia* or the *Lesser Asia*, which I have already observ'd our Geographers usually divided into four Parts, namely, 1. *Natolia Proper*. 2. *Amasie*. 3. *Aladulia*. And 4. *Caramania*. The State of which last Subdivision I shall first enquire into, because it lies contiguous to the Province of *Syria* we are just come from.

1. *Carama-*  
*nia* con-  
taining.

The *Beglerbeglick* or Province of *Caramania*, is situated in the Southern part of the *Lesser Asia* ; and contains the ancient *Lycia*, *Pamphylia*, *Pisidia*, *Lycaonia*, and *Cilicia*.

*Lycia*.

*Lycia*, at present known by the Name of *Mentiseli*, is bounded on the North and East by *Phrygia Major* and *Pamphylia*, on the South by the *Mediterranean Sea*, and on the West by *Caria* : It is surrounded by Mountains on every side, except that which lies on the *Mediterranean*. It has been esteem'd a pleasant fruitful



fruitful Country when it was well cultivated, and had several considerable Cities in it, but great Part of the Province lies unmanur'd at present, and the Towns in Ruins, as in other Parts of *Turky*. The chief Towns were, 1. *Telmessus*, situated on a Bay of the Sea towards the Western Part of this Province. 2. *Patara*, standing near the Sea also farther to the Eastward: It is a little Town seated on a Hill, and formerly famous for a Temple and Oracle of *Apollo*. 3. *Xanthus*, which is an Inland Town, seated on a River of the same Name. 4. *Myra* or *Limira*, the Metropolis of the Country, situate within Land on a River of the same Name.

*Pamphylia* is bounded by *Pisidia* on the North, by *Cilicia* on the East, by the *Mediterranean* on the South, and *Lycia* on the West: The Inland Country is very Mountainous, but towards the Sea Coast it is naturally fruitful and pleasant. They have also large Flocks of Goats upon the Mountains, and make excellent Camlets of their Hair. The chief Towns are, 1. *Attalia* now call'd *Sattalia*, a Port Town, which has a pretty good Harbour, but of difficult Entrance, and the Castle is reckoned no mean Fortification in that Part of *Turky*. 2. *Perga*, situate on the River *Cestrius*, famous antiently for a Temple dedicated to *Diana*. 3. *Syda* or *Candalor*, a Port Town situate more to the Eastward.

*Pisidia*, a little Province on the North of *Pamphylia*, is one fruitful Plain entirely surrounded by Mountains: The chief Towns whereof are 1. *Sagalassus*, seated towards the W. part of the Province. 2. *Antiochia Pisidia*, the Capital City while under the Dominion of the *Romans*. And 3. *Termessus*, a Town naturally strong, being seated in the Stairs of the Mountains.

*Lycania*

*Lycaonia.*

*Lycaonia* and *Isauria*, a small Province to the Eastward of *Pisidia*; a fine Champaign Country: The chief Towns whereof are, 1. *Lystra*, where the People would have sacrific'd to St. Paul and Barnaba. 2. *Derbe*, towards the South Part of the Province. 3. *Isauria*, which once gave Name to the Province, but is now entirely destroy'd. 4. *Iconium*, now *Cogni*, the Capital City not only of *Lycaonia*, but of the whole Province of *Caramania*, where the *Beglerbeg* or *Viceroy* resides. It stands about an hundred Miles North of the Sea Coast near a Fresh Water Lake, stiled *Trogilus Palus*, and lies in thirty eight Degrees odd Minutes North Latitude.

*Cilicia.*

*Cilicia* stretches along the Coast of the *Mediterranean* near two hundred and fifty Miles, having *Syria* on the East, and *Pamphylia* on the West, but is not more than fifty Miles in breadth from North to South. The plain Country is very fruitful, but towards the North and East it is Rocky and Mountainous; and the Passes between them exceeding strait. In some of these Straits it was where *Alexander* defeated the Forces of *Darius* the second time, call'd the Battle of *Issus*. The chief Towns are, 1. *Silenus* or *Islenus*, seated on a River to which it gives its Name near the Sea Coast. 2. *Seleucia Trachea*, more to the Eastward on the River *Calycadnus*, being an Archbishop's See. 3. *Philadelphia*, more to the Northward. 4. *Sole* or *Pompeopolis*, situate on the River *Latamus*. 5. *Tarsus*, the Capital of the Province, and See of an Archbishop, situate on the River *Cydnus* near the middle of *Cilicia*: It is call'd *Therasse* at present, and sometimes *Hemsa*; and was famous for being the Place of St. Paul's Nativity. 6. *Issus*, now call'd

call'd *Aiazso* or *Lajazzo*, situate on a Bay to which it gives its Name : Remarkable for the Battle fought near it between *Alexander* and *Darius*.

I pass on now to the next Grand Subdivision of *Natolia* call'd *Aladulia*, or the *Beglerbeglick* of *Marosch* or *Marat*, extending Eastward to the River *Euphrates*, and contains all *Cappadocia*. <sup>2: *Aladulia* containing</sup>

*Cappadocia* lies between *Armenia Minor* on the E. and *Galatia* on the W. having *Cilicia* on the S. The River *Melus* or *Lyma*, which rises in *Galatia*, passes through the S. part of this Province and falls into the *Euphrates*; and the Rivers *Halis* and *Iris*, which fall into the *Euxine Sea*, have their Fountains here. The chief Towns, are *Cesarea* or *Maxaca* now *Caifar*, which was the Capital City when *Cappadocia* was under the Dominion of the *Romans*. It stands on a Rock a little distance from the River *Melus*, and is still a fair City and indifferently well peopled. 2. *Morosch* or *Marat* antiently *Medita*, situate near the Banks of the River *Euphrates*, in the South East part of this Province, is a large Town, and the Seat of the *Beglerbeg* or *Viceroy*. 3. *Nyssa*, which lies on the Confines of *Armenia*. *Cappadocia* is a Country of a very large Extent, and abounded formerly in the greatest plenty of Corn, Wine and Fruits, of which it is not destitute at this Day; but as the *Turks* Manure no more Land than they want for their own private use, and transport nothing abroad; it cannot be expected that the Face of the Country should appear so beautiful, or the same Plenty of all things should be found here as formerly. There is a large ridge of Hills call'd *Anti Taurus*, which run quite cross the Country, wherein



wherein are Mines of Silver, Copper, Iron and Allum : There are a good Breed of Horses also in this Country, and plenty of Sheep, Oxen, Buffaloes, Wild Fowl, Game and Venison.

The next Grand Subdivision of *Natolia*, is

3. *Amasia*. *Amasia*, containing *Pontus Galaticus*, *Pontus Ptolemonidæ* and *Pontus Cappadocia*.

*Pontus Galaticus*.

*Pontus Galaticus* is bounded by the *Euxine Sea* on the North, by the River *Thermodon* towards the East, and by *Galatia* on the West. The chief Towns are, 1. *Amasia* or *Amnasan*, situate among the Mountains about a League from the Banks of the River *Iris*, from whence they receive their Water by an Aqueduct cut through a Rock as hard as Marble : The River runs from *Tocat* hither, and falls into the *Euxine Sea* about four Days Journey to the Northward of *Amasia*. The City is large, and has a fine Prospect over a Plain which lies to the South of it, but the sight is bounded on every other side by the Mountains. Sometimes the *Beglerbeg* or *Viceroy* of the Province resides here. It is not however a Place of any great Trade, nor are the Buildings good. It was antiently the Seat of the Kings of *Cappadocia*, and there are the Ruins of very magnificent Structures to be seen about it. It is an Archbishoprick, and said to be the Place of *Strabo* the Geographer's Nativity. 2. *Thémiscyra*, now *Lerio*, situate on the *Euxine Sea*, about sixty Miles to the North East of *Amasia*. 3. *Comana*, call'd *Pontica* to distinguish it, stands about eight Miles to the Eastward of *Amasia*, formerly a Bishop's See, but now an inconsiderable Place.

*Pontus Ptolemoniac* lies to the Eastward of *Galaticus*: The chief Towns whereof are *Neocesarea*, now *Tocat*, the Capital of the Province, and Seat of the *Beglerbeg* or *Viceroy*: It is a fair City built at the Foot of a very high Mountain, but branching it self out round a Rock which lifts it self up almost in the middle of the Town, on the top whereof stands a Castle: The Streets of the Town are narrow, but the Houses pretty well built for *Turky*; and among the Mosques of the Town there is one very Magnificent. The City is very well inhabited with *Mahometans*, *Armenians*, *Greeks* and *Jews*; and for fourteen or fifteen Leagues about *Tocat* the Country is inhabited chiefly by *Armenian Christians*, most of them Handicraft Trades, particularly Smiths, who work chiefly in Copper, all manner of Copper Vessels being made here, and sent to *Constantinople* and *Egypt*. Another great Manufacture is *Turky Leather* made of Goat-Skins. The Wine of *Tocat* is excellent, and they have all manner of Fruits almost in great plenty. They have better Accommodations for Merchants and Travellers in their Caravan-sera's here, than in most Towns of *Turky*: It is one of the greatest Thorough-Fares of the East; for here the Caravans lodge which come from *Persia*, *Diarbeck*, *Bagdat*, *Constantinople*, *Smyrna*, *Synopus*, &c. There runs a fine River about a quarter of a League from the City, over which there is built a beautiful Stone Bridge: This River waters a fruitful Plain to the Northward of *Tocat*, being three or four Days Journey long; and two or three broad. There is no Part of *Asia* where Saffron grows in that plenty it does here, which is as profitable a Commodity as can be

carried to the *East Indies*, the Natives using vast Quantities of it in their Food as well as upon other Occasions. When the Caravans set out either Way from *Tocat*, the Toll-gatherer numbers all the Camels and Horses as they pass by, and takes for every Camel loaden half a *Rix Dollar*, and for every Horse half as much, but nothing for those Beasts which carry Passengers or Provisions. But these Duties are arbitrary, and raised or lessened as the *Bassa* pleases, or the Exigencies of the Government require; so that there may have been great Alterations since we received this Account. 2. *Sebastia*, now *Suvas*, about two Days Journey to the Southward of *Tocat*, where the *Beglerbeg* resides almost as much as he does at *Tocat*. The *Amazons* are supposed to have inhabited the Country hereabouts.

*Pontus*  
*Cappadocius*  
*Trabison*  
City.

To the Eastward of *Pontus Ptolemoniac* lies *Pontus Cappadocius*, extending to the Frontiers of *Georgia*, and bounded by the *Euxine Sea* on the North, and *Armenia Minor* on the South: The chief Towns whereof are, 1. *Trabison* or *Tarrabasson*, situate in forty two Degrees of North Latitude, at the Foot of a little steep Hill by the Sea side: The Walls are supposed to stand upon the antient Foundations, because the Town is still an Oblong-square in the Form of a Table, but they are built with the Ruins of antient Buildings, as appears by the Inscriptions on old pieces of Marble set in several Parts of them. The Town is large but not populous, there being more Groves and Gardens in it than Houses, which are pretty well built, having one Story only: The Castle is large and situated upon a flat Rock, through which the Ditches are cut, but the Fortifications are neglected



neglected as in other Towns. By an Inscription on the Gate of this Castle it appears that the Emperor *Justinian* repair'd the Buildings of the City. The Port is to the Eastward of the City; and so commodious formerly, that it occasioned a very great Trade, but is now almost destroy'd, and cannot be enter'd by Vessels larger than the *Turkish Saiques*. The Suburbs, which are much larger than the City, are inhabited chiefly by *Armenians* and *Greeks*, who have the free exercise of their Religion here, and it is an Archbishop's See. Neither the Hills or Valleys about the Town are so fruitful as in other Parts of *Natolia*, which is the Reason that Provisions are neither so good, or so cheap as they are in other Places: Flesh is to be found in their Markets but some few Months in the Year, and Fish is still scarcer: Their Wine is indifferent, Oil is the best thing in the kind that the County produces, and they keep both their Oil and Wine in Earthen Jars.

The *Roman* and *Greek* Emperors were Masters of *Trabifond* in their Turns. *Alexis Commines*, surnamed the *Great*, usurped the Sovereignty of it in the Year 1209, with the Title of Duke; and 'tis said, his Successor *John Commines* was the first who permitted the *Greeks* to stile him Emperor of *Trabifond*; and this Title its Princes enjoy'd till 1460. when *Mahomet II.* reduced the Unfortunate *David Commines*, and carried him Prisoner to *Constantinople* with all his Family; where *David* was some time afterwards put to Death; and the Principality has ever since been under the Dominion of the *Turks*, who have a *Viceroy* here. There are three other Towns mentioned

tion'd by Geographers in this Province, situated to the Westward of *Trabisond* on the Coast of the *Euxine Sea*, namely, *Pharnacia*, *Ischopolis* and *Cerausus*; but I dont find they have any thing which render them worth a Description.

4. *Natolia*  
*Proper.*

The last, and much the largest Subdivision of *Natolia* or *Asia Minor* is call'd *Natolia Proper*, and contains many fine Provinces within it, viz. 1. *Pontus* and *Paphlagonia*. 2. *Galatia*. 3. *Phrygia Major*. 4. *Lydia* or *Mœnia*. 5. *Doris*. 6. *Caria*. 7. *Ionia*. 8. *Æolis*. 9. *Mysia* and *Phrygia*. And 10. *Bythinia*.

*Paphlago-*  
*nia.*

*Pontus* and *Paphlagonia* are bounded by the *Euxine Sea* on the North, *Cappadocia* on the East, *Galatia* on the South, and *Bithynia* on the West: The Name of *Pontus* extended formerly to all the Coast of the *Euxine Sea*, then call'd *Mare Ponticum*. This which we treat of with *Paphlagonia* is but a small Part of it: The chief Towns whereof are, 1. *Heraclea Ponti* now *Penderachi*, a Sea Port in the North West Part of this Country. 2. *Amastris*, now *Semaſtro*, also a Sea Port situate at the Mouth of the River *Parthenius*. 3. *Claudiopolis* or *Bithynium*, now *Castromena*, an Inland Town. In that Part of this Province which goes under the Name of *Paphlagonia* are, 4. *Tenthra-nia*, now *Tripoli*, a Port Town situate at the bottom of a small Bay. 5. *Sinope* or *Sinabe* is a large Town in the South East Part of *Paphlagonia*, and stands upon the *Isthmus* of a *Peninsula*, about six Miles in Circumference, having a Harbour on each side the *Isthmus*. *Mithridates* King of *Pontus* made it antiently the Capital of his Dominions: *Lucullus* first added it to the *Roman* Conquests; all the Ground of the *Peninsula* is thrown into plea-

*Sinope*  
*City.*

fant

fant Fields and Gardens. There is a double Wall about it at present, with triangular and pentagonal Towers. The Castle runs to ruin, and has but a small Garrison in it, the *Turks* having no Enemy to fear on this Side. The Town is inhabited only by *Turks*, the *Greeks* and *Jews* being obliged to live without the Walls in the Suburbs. There are Pieces of Marble Pillars interspersed with the other Stones in the Walls; and in the *Turkish* Burying Place are seen a prodigious Quantity of Pedestals, Bases, Chapiters, &c. which the *Turks* have carried thither from the Noble Ruins about this City, to erect and adorn their Tombs. The Country about *Sinope* produces good Oil and Wine as well as Corn. When the *French* and *Venetians* made themselves Masters of *Constantinople*, *Sinope* fell under the Power of the *Communes*, and was one of the chief Cities of the Empire of *Trabizond*; and afterwards became a Principality independent of it, till it fell under the Dominion of the *Turks* in the fifteenth Century. In this City was born that famous Cynick Philosopher *Dio-genes*.

*Galatia* is bounded by *Paphlagonia* on the *Galatia*. North, by *Cappadocia* on the East, by *Pamphilia* on the South, and *Phrygia* on the West: The chief Towns whereof are, 1. *Pessinus*, situate on the River *Sangarus*, remarkable in Poetick Story for the Goddess *Cybele*, who was supposed to reside here. 2. *Therma*, on the same River, famous for its hot Baths. 3. *Ancyra*, now *Angouri*, situate on the River *Melus*; near which Place *Pompey* obtained a signal Victory over *Mithridates*: And here also *Tamerlain* defeated *Bajazet*. It is at this Day one of the best Cities of *Natolia*, and every



every where discovers Marks of its antient Magnificence. The Streets are full of old Marble Pillars, among which there is a Species of Reddish Porphyry grain'd with White, and some Pieces of Red and White Jasper are found here: And though the Houses of the City are for the most part built with Clay, we frequently find noble Pieces of Marble employed in the Buildings. The Walls of the City are low, but these also are composed of pieces of fine Pillars, Capitals, Bases, and Architraves, which they have collected out of the antient Ruins, and mingled with the Masonry; but they are most frequently found in the Towers and Gates.

The Castle of *Angouri* has a triple Wall, composed of large Pieces of White Marble, and a Stone much like Porphyry, and there is upon one of the Stones the following Inscription, *Domino totius Orbis Juliano Augusto ex Oceano Britanico Vis per barbaras Gentes strage Resistendum patefactis* ————— the rest not legible; but supposed to be made when *Julian* the Apostate was at *Ancyra*. There are abundance of other Inscriptions, for which I refer the curious Reader to *Tournefort's Voyages*.

It is computed that there are in *Angouri* about forty thousand *Mahometans*, four or five thousand *Armenians*, and a thousand *Greeks*. The *Armenians* have seven Churches in the Place, and the *Greeks* two. This City stands about five Days Journey South of the *Black Sea*; and the Caravans usually make ten Days Journey from hence to *Prusa*, and twenty to *Smyrna*; but, one Day with another, I don't suppose the Caravans where the Beasts are heavy laden travel twenty Miles a Day.

In

In the Country about *Angouri* are said to be the finest Breed of Goats in the World: They are of a pure White, and their Hair, which is as fine as Silk, is curled, and eight or nine Inches long, which is worked up into the finest Stuffs and Camlets. This is the great Manufacture of the Country, and makes *Angouri* a Place of good Trade: But these kind of Goats are not to be met with above four or five Days Journey from this City; if they are carried further the Breed degenerates.

*Phrygia Major*, now *Germian*, is an Inland <sup>*Phrygia Major.*</sup> Province, bounded by *Bythinia* on the North, by *Galatia* on the East, *Pamphylia* on the South, and *Mysia* on the West: A fruitful and pleasant Country formerly, but now in a great Measure uncultivated, like the other *Asiatick* Provinces. The Rivers *Sangarius*, *Hermus*, *Meander*, and *Marcius*, have all their Sources here. The chief Towns are, 1. *Cotæum*, now *Chintaia*, the Seat of the *Beglerbeg* or Vice-roy of *Natolia*, once the Seat of the *Turkish* Emperors before the taking of *Constantinople*, and still a considerable Town. 2. *Gordium* the Seat of *Gordious* King of *Phrygia*, who is reported to have tied that famous Knot in *Apollo's* Temple, of which it was predicted, that the Person who untied it should be Emperor of the World; whereupon *Alexander* finding a great deal of Difficulty in loosing it, cut the Knot, 'tis said, having a strong Faith that he was the Person destined to be the Lord of the Globe. 3. *Apamia*, seated near the Conflux of the *Meander* with the *Marcius*, formerly a Place of good Trade, but now upon the Decline. 4. *Coloss*, now *Chonoss*, situate on the South Side of the *Meander*, being the City to which *St. Paul* wrote his Epistle, which is  
part

part of the Canon. 5. *Hieropolis* now *Bam-boukale*, seated on the Frontiers of *Lydia*, famous at present only for its noble Ruins, and a hot Spring which rises here. 6. *Prymnesia*, situate near the Head of the River *Sangarus*. And 7. *Tiberiopolis*, near the Mountain *Sipilus*, of which I don't find any thing remarkable.

*Lydia and Mysia.*

*Lydia* or *Mœnia* bounded by *Phrygia Major* on the East, *Caria* on the South, by *Æolis* and *Mysia* on the West. It was a fruitful Country, being well watered by some considerable Rivers, particularly the *Caicus*, *Hermus*, *Caistratus*, and *Pactolus*, which run through it from East to West. Of this Country the Wealthy *Cræsus* formerly was Sovereign. The chief Towns are, 1. *Sardis*, antiently the Capital City, but now a poor Village on the River *Pactolus*, about seventy Miles to the Eastward of *Smyrna*. It was a Bishop's See, and one of the seven Churches of *Asia*, demolished by an Earthquake, and there are still some noble Ruins to be seen where the City stood. 2. *Philadelphia*, or *Alachsheyer*, the Seat of the Metropolitan, and another of the seven Churches. It is situate in a fruitful Plain on the North Side of the Mountain *Molus*, but fallen much from its primitive Grandeur: However, some Travellers relate, it still contains two thousand *Christian* Inhabitants, who have four Churches in the Place. 3. *Thyatira*, a Bishop's See, and another of the seven Churches, now called *Akhisar*, is situate about thirty Miles to the North West of *Philadelphia*, near the South Bank of the River *Hermus*, where are seen the Ruins of antient Marble Structures, but the present Buildings have no better than Clay Walls. It is however laid to



to be a Place of some Trade for Corn and Cotton. 4. *Magnesia*, now *Guesethisar*, situate on the River *Meander*, about fifty Miles South of *Sardis*, was antiently a considerable City, as appears by its Ruins, and is still a pretty large wall'd Town, trading to *Smyrna* with Cotton Yarn. 5. *Laodicea*, or *Eskihisar*, situate on the Eastern Boundaries of this Province, and has been reckoned part of *Phrygia*. It was antiently one of the seven Churches, and a very large City, as appears by the Ruins; among which are three Theatres of White Marble almost entire, and a stately Circus; but the Place is perfectly uninhabited at present.

*Caria* and *Doris* are usually thrown together, <sup>*Caria and Doris.*</sup> and now called *Adinelli*, being bounded by the Sea on the South and West, and by the River *Meander* on the North. The chief Towns in *Caria Proper*, are, 1. *Miletus*, now *Palatschia*, situate on the South Side of the River *Meander* near the Sea. It was antiently a large City, and had a magnificent Temple dedicated to *Apollo*, once the Seat of the Oracle. It was also famous for being the Place of *Thale's* Nativity. It is now only an inconsiderable Village consisting of Shepherd's Cottages, though the Ruins of the antient City are very large. Near this Place is the Mountain *Lathmus*, where the Poets feign the Moon made her Visits to *Endimion*, with whom she was enamoured. 2. *Heraclea ad Latmum*, standing at the Foot of the said Mountain. Also *Borgyia*, *Mylassa*, *Stratonice*, and *Alinda* are within the Limits of *Caria*, but I don't find they are at this Day worth the Description. In *Doris*, which is the Southern part of *Caria*, the chief Towns are, 1. *Myndus* a Sea-  
 Vol. IV.                      T t t                      port,

port, situate on a small Bay, called *Iasicus Sinus*, and is the Seat of a *Turkish Bassa*, or *Sangiack*. 2. *Halicarnassus*, once situate to the Southward of *Myndus*, once the Capital of *Caria*; but now a Heap of Ruins, famous heretofore for the Tomb built by Queen *Artemisia* in Honour of her Husband *Mausolus*, being so noble a Structure that it was esteemed one of the Wonders of the World. And in this City those two celebrated Historians *Herodotus* and *Dionysius* were born. *Ceramus Cyndus* and *Cressa* on this Coast, were once good Towns and famous for their Harbours, but have now nothing that renders them remarkable.

*Æolis and  
Ionia.*

*Æolis and Ionia* are also usually laid together: This is a long Tract of Country stretching from North to South, and bounded on the West by the *Egean Sea*, or *Archipelago*. In *Æolis* the chief Towns are, 1. *Elea*, situate at the Mouth of the River *Caicus*, and the Port Town to *Pergamus*, the Place of *Zeno's* Nativity. 2. *Myrina*, called afterwards *Sebastiopolis*, 3. *Cuma*, antiently the Capital of *Æolis*, and gave Name to one of the *Sybits*. 4. *Phoea*, situate a little more to the Southward on the same Coast. These Towns all of them lie over against the Island of *Lesbos*.

*Smyrna  
City.*

*Ionia* lies to the Southward of *Æolis*, the chief Towns are, 1. *Smyrna* or *Ismir*, situate in thirty eight Degrees odd Minutes North Latitude. About eight Days Journey from *Constantinople*, at the Bottom of a large Bay in the *Egean Sea*, over against the Island of *Scio*, the Town runs above half a Mile along the Shore, from whence it rises gradually on the Side of a Hill facing the Sea. The Houses of the Consuls, and most of the Merchants are washed on one Side by the Sea, and

and from a Street, called the *Frank Street*, being inhabited entirely by *European Christians*. The Port of *Smyrna* is one of the finest in the *Levant*, and capable of containing the largest Fleet of Ships, and there are seldom less than an hundred Ships of several Nations in it. The Circumference of the present City is, about four Miles, and pretty near the Form of a Triangle, but the Side next the Mountain is much longer than the other two. The Houses have but very little Beauty in them, being built low, and for the most part with Clay Walls, since the last Destruction of the City by an Earthquake, which levelled the greatest Part of it, but the *Hans* or *Caravansera's*, and some other of their Publick Buildings, have an Air of Magnificence. The Streets are wide, and almost one continued *Bazar* or Fair, where all kinds of Merchandize of *Europe* and *Asia* almost is exposed to Sale, with other Provisions in great Plenty, but not so cheap as in some other Parts of *Turky*, on Account of the Populousness of the Place, and the great Resort of Foreigners hither. Besides the *Turks* who have the Government, and are much the most numerous in this City, there are some thousands of *Greeks*, *Jews*, and *Armenians*, and some hundreds of *European Christians*. The Houses of the Consuls of *England*, *Holland* and *France*, stand near the Shoar, and are handsome Buildings. There are about 17 Mosques, 2 Churches belonging to the *Greeks*, and one to the *Armenians*, and five *Jewish Synagogues*, in the Place. The *Papists* have three Convents, one of the *Jesuits*, another of the *Franciscans*, and a third of *Recollets*; and there is one of the Fathers *Dela Terra Santa*. Here



resides an Arch Bishop of the *Greek Church* and a *Latin Bishop* also, who has a Stipend from *Rome*, with the Stile of Bishop of *Smyrna in Partibus Infidelium*, and the *English* and *Dutch* Factories have each of them their Chaplain. This was another of the seven Churches.

A Castle stands at the Entrance into the Port of *Smyrna*, which commands all Shipping which goes in or out. There is also an old ruinous Castle in the upper Part of the City, near a Mile in Circumference, built, according to Tradition, by the Empress *Helen*, and near it an antient Structure, said to be the Remains of a Palace where the *Greek Council* was held, when *Smyrna* was the Metropolis of the *Lesser Asia*. They shew also the Ruins of an Amphitheatre, where 'tis said, *St. Polycharp*, the first Bishop, fought with Lyons. The Walks about the Town are extreemly pleasant, especially on the West Side of the *Frank Street*, where there are several little Groves of Lemon and Orange Trees, which being always cloathed with Leaves, Blossoms and Fruit, regale at the same time more Senses than one: And through these Gardens runs the River *Melus*, on the Banks whereof, they have a Tradition that *Homer* was born; though this is an Honour contended for by *Rhodes*, *Scio*, *Athens*, and several other Places. The Vines which cover the little Hills about *Smyrna*, afford a very delightful Prospect, as well as plenty of Grapes, of which a good sort of Wine is made; and these Hills are agreeably intermixed with fertile Plains, and little Forests of Olives, and other Fruit Trees, and Pleasure Houses dispersed in every

every part of them, and hither the *Franks* usually retire during the Summer. But the excessive Heats, the Unhealthfulness of the Situation, and above all, the frequent Earthquakes, from which they are scarce ever free two Years together, and have been felt some Years forty Days successively, abate much of the Pleasure that might otherwise be taken here. In June 1688, there happened a very dreadful Earthquake, which immediately overturned great Part of the Houses, and the Rock opening where the Castle stood, swallowed it up, no less than five thousand Persons perishing in the Place, whereupon the Merchants for some time retired to the Island of *Scio*, but the Town is now built and inhabited again in the manner above described.

There is great Plenty of Game and Wild Fowl in the Neighbourhood of *Smyrna*, particularly Deer and Wild Hogs; hunting and shooting therefore are Diversions which the *Franks* frequently take, and 'tis said they are allowed all imaginable Liberties in this City, cloathing themselves after the *European* Modes, which if a Person should do in some others Parts of *Turky*, he would be in Danger of mobbing, or perhaps of the Animadversion of the Magistrate. Nor do their Seas abound less with a Variety of good Fish, than the Country with Game. As to the Trade of *Smyrna*, I shall speak of it more particularly when I come to the Head of Trade.

2. *Glazomene* is a Maritime Town in the Peninsula, about 28 Miles South West from *Smyrna*, and now call'd *Urla*. It was in the time of the *Romans* a considerable City, and there are antient Medals of this City, with *Augustus* on one Side, and the Empress *Livia* on the re-

verse: But this Place is now an inconsiderable Village.

3. *Colophon*, another City which claims the Honour of *Homer's* Birth, is situate about 30 Miles South of *Smyrna*.

4. *Ephesus*, situate fifty Miles South of *Smyrna*, near the Mouth of the River *Caistrus*, now a poor Village of twenty or thirty Houses. It was pleasantly seated near a fine Haven, and under the *Romans* was the Metropolis of *Asia*. It was antiently famous for the Temple of *Diana*, esteemed one of the Wonders of the World. This Structure, 'tis said, was 425 Foot long, and 220 broad, supported by 127 Marble Pillars 70 Foot in Height, destroyed by *Erostratus* to eternalize his Name, who set it on fire the same Night *Alexander* the Great was born. St. *Timothy* was the first Bishop of this City: And St. *Paul* honoured them with an Epistle, which is part of our Canon; and the third general Council was held here. There are still the Vestigia of a *Roman* Theatre, Circus and Aqueduct; and Heaps of stately Ruins, which some suppose to be the Remains of *Diana's* Temple; for there was a second Temple, it seems, built to the Honour of that Goddess, after the Destruction of the first, not at all inferior to the former in Magnificence.

*Myfia* and *Phrygia*. *Myfia* and *Phrygia* Minor are bounded by the Sea of *Marmora*, or the *Propontis* on the North, by *Bythinia* and *Phrygia Major* towards the East, by *Lydia* on the South, and the *Egean Sea* or *Archipelago* on the West. The principal River in this Province, is that which antiently went by the Name of *Granicus*, famous for the Battle fought upon the Banks of it, between *Alexander* and *Darius*. It rises in the



the Mountains of this Country, and after a short Course of fifty or threescore Miles running from South to North, falls into the Sea of *Marmora*. Mount *Ida* is also situated in this Province, where the Poets feign *Paris* gave Judgment between the Goddeses. The chief Towns are, 1. *Cyzicus*, or *Spiga*, the Metropolis of the Consular *Hellespont* in the time of the *Romans*, when it was a beautiful City, but being overturned by an Earthquake, and the Stones made use of in the Buildings of *Constantinople*, it was never re-edified; but remains a poor Town on the South Coast of the *Propontis*, about sixty Miles West of *Nice*. 2. *Lampsacus*, seated on the *Propontis*. 3. *Abidus*, or *Avido*, a Fortrefs opposite to *Sestus* at the Mouth of the *Hellespont*, celebrated by the Poets for the Loves of *Hero* and *Leander*, as well as for the obstinate Resistance this Place made to *Philip* of *Macedon*, and the Inhabitants destroying themselves when they could no longer defend the Place. It is now the Southern Castle of the *Dardanelis*, so named from *Dardanus*, a little Town which lies to the Southward of it. 4. *Troy*, or *Ilium*, situate to the Southward of *Abydus*, not far from the Sea, over against the Island of *Tenedos*, rendered famous by *Homer* and *Virgil* for the ten Years Siege it is said to have sustained; and the noble Ruins that are still discovered hereabouts, encline some to think, that there was a Foundation for the Poet's Genius to work upon. 5. *Troas Alexandria*, seated to the Southward of *Troy*. Once the Metropolis of the Province, but now a ruinous Place. 6. *Affos*, mentioned *Acts* 20, stands about ten Miles South of *Troas*; and about thirty Miles to the South East lies

7. *Pisana*;

7. *Pitana*; twenty Miles from whence 8. *Pergamus* is situated in a Plain near the Banks of the River *Caicus*. This was another of the seven Churches, and the Place of *Galen's* Nativity. Parchment and Tapestry are said to be first invented here. It was antiently a noble City, but now a very indifferent Town, having but one Mosque and a Christian Church.

*Bythinia.*

*Bythinia*, now *Beesangil*, is separated from Europe only by the narrow Strait of *Constantinople*, antiently called the *Thracian Bosphorus*, and is so near that Metropolis, that *Scutari*, which stands on the *Asian Side*, is reckoned but a Suburb to it. The chief Towns were 1. *Chalcedon*, which stood two Miles from the Place where *Scutari* now stands. It was once a Flourishing City, and the fourth general Council was held in it, but it is now only a poor Village. 2. *Nicomedia*, or *Ismigimid*, situate at the Bottom of a Bay eight Miles to the Southward of *Chalcedon*. It was once reckoned the Capital of *Bythinia*, and is still a populous trading Town, and pleasantly situated in a fruitful Country. Their Trade consists chiefly in Silk, Cotton, and Earthen, and Glass Ware; and most of the Shipping of *Constantinople* is built here. It took its Name from *Nicomedes*, King of *Bythinia*, who enlarged it. The Ruins show, says *Motraye*, that this City was once more spacious than *Constantinople* or *London*. It is at present very well peopled by *Christians*, *Turks*, and *Jews*. The *Turks* have twenty Mosques, the *Christians* some poor Churches and the *Jews* two Synagogues in the Place. 3. *Nice* or *Ismich*, situate on the Lake of *Acsu*, or *Ascanea*, to the South East of *Nicomedia*: Antiently a noble City: Here *Constantine* assembled the first General Council against the *Arian Heresy*:  
The

*Nice City.*

The *Greek* Emperors also resided here when *Constantinople* was taken by the *Latins*. The present City is large and pretty well peopled; and there are still the remains of some magnificent Structures. 4. *Lybussa*, situate between *Chalcedon* and *Nicomedia*: Memorable for the Death of *Hanibal*, who choose to be his own Executioner, rather than be deliver'd up to his Enemies by the Inhospitable King of *Nicomedia*. 5. *Prusa* or *Prusa City*? *Broussa*, at present the Capital of *Byrhinia*; as it was of the *Ottoman* Empire before the taking of *Constantinople*; stands about fourscore or an hundred Miles to the Southward of *Constantinople*, situated upon several little Hills at the Foot of *Mount Olympus*, from which it is not more than two or three Leagues distant. The City is about half a League in length, and still surrounded by the antient Wall which it had when it was in the Possession of the *Christians*, but broken down in many Places: It is pretty well peopled by *Turks*, *Greeks*, *Armenians* and *Jews*. There are in it above thirty *Mosques*, which may be reckoned elegant Buildings, and its Caravansera's are very magnificent, cover'd with Lead: Nor is the *Bisistin* or Exchange inferior to the best in *Constantinople*. The City stand upon the edge of a fine large Plain full of Mulberry-Trees and other Fruit-Trees; and is water'd by so many Springs which descend from *Mount Olympus*, that every House almost hath its Fountain: The most considerable Rivulet rises from a Spring, from whence there issues a Stream as big as a Man's Body, conveyed to the Town in a Marble Channel, and dispersed to every part of it. The Silk of the Adjacent County is the best in *Turky*; and here they have



the best Workmen, who imitate the Tapestry of *France* and *Italy*. The Town is well paved and neat, especially the *Bazars* or Market Places; and there is plenty of good Wine, and all manner of Provisions.

Baths of  
*Calipsa*.

The *Grand Seignior's* Palace stands on a high Rock enclosed with a double Wall, but in a ruinous Condition: And here they shew the Sepulchres of the first *Turkish* Emperors and their *Sultana's* in little Chapels cover'd with Domes. The Baths of *Calipsa* are little more than a Mile distant from the City: The largest has four Domes cover'd with Lead, in which there are round Lights: All the Rooms are paved and crufted with Marble on the Inside: The first is a large Room with a fine Fountain of Cold Water in the middle of it, and round the Wall a broad Bench or *Sopha* two Foot high and cover'd with Matts, where People undress themselves: On the Right Hand are the Rooms where they bath, cover'd with Domes pierc'd through as the other are to let out the Steam and let in the Light: On the left are Rooms for those to lye in who are disposed to stay all Night. In the Bathing Room is a deep Bason large enough to Swim in, with Steps on each side to go in as deep as one pleases. In the other Rooms are Fountains of Water of several Degrees of Heat: The Water of some of them is hot enough to boil an Egg, and must be mix'd with two thirds of cold to make it tolerable. People are rubbed and sweated here by Servants kept on purpose in the same manner they are in *Persia*, and the Men and Women have their different times assign'd them. These Baths are so famous for the Cures they have effected, that People come an hundred Miles

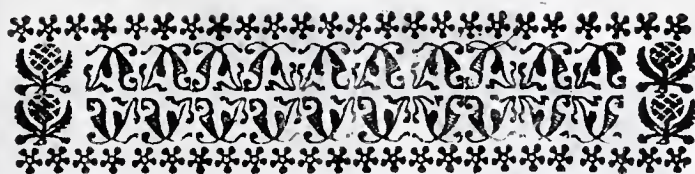
to receive the Benefit of them. Mount *Olympus*, in the Neighbourhood of this City *Olympus*. is of a prodigious height, the top of it barren and cover'd with Snow, from whence *Constantinople* is supply'd with it: This Mountain, tho' an hundred Miles distance from that Metropolis, 'tis said, may been seen from thence. The middle of it is planted with Firs and other Trees, and the Valleys beneath abound with all manner of Fruits, particularly Grapes, Apples, Mulberries, Melons and Nuts. Flesh, Fish and Fowl are no where more plentiful; and the Fields would produce all manner of Corn and Grain if they were cultivated; but such is the Sloth or Indolence of the *Turks*, notwithstanding the *Lesser Asia* be naturally one of the most beautiful and fertile Countries of the World, that great part of it lies Waste. The *Turks* indeed were originally Shepherds, and, like the *Hebrews* and *Arabs*, minded little else but their Flocks, driving them from one Country to another as they could find Pasture: Tillage, as it was then, seems still to be their Aversion, even in Countries where the finest Plants and Flowers grow spontaneously, they take no manner of care to reduce them into order, or lay out regular Gardens. There are a Race of *Turcoman's* at this Day who live in Tents as their Ancestors did, and supply the Towns in *Asiatick Turkey* with Cattle; but neither they nor those who inhabit Towns apply themselves to Husbandry, any further than to provide Corn for their present Subsistence.

With *Natolia* I have now finish'd The Pre-Conclusion  
 sent State of the Continent of *Asia*. The great of the Pre-  
 Scene of Action in the first Ages of the sent State  
 World, and in many respects at this Day pre- of the Con-  
 U u u 2 ferable *Asia*.

ferable to any other quarter of it: Some Arts and Sciences indeed have arrived to greater Perfection in *Europe* than ever they did in *Asia*: But from the noble Ruins we have pass'd over, and the Accounts we have received of these Countries from antient Writers, we may discern the *Asiaticks* made no inconsiderable Figure heretofore: And here we cannot but observe what miserable havock false Principles occasion, not only in the Rational but the Vegetable part of the Creation: How many fruitful Countries are now depopulated and converted into barren Desarts, and the remaining Inhabitants reduc'd to the lowest Ebb of Ignorance and Brutality, thro' the absurd Notions of those who have gain'd the Dominion of them, and so far even *Paganism* is preferable to *Mahometanism*, that in *Pagan* Countries we find the People more human and obliging, their Lands much better manur'd, Industry encouraged, and Arts and Sciences much more propagated than in those which Groan under the *Turkish* Tyranny, particularly in *China*, where the *Mahometans* have gain'd but little Ground. And had we no views beyond this World, it certainly concerns all Nations, as they tender their Temporal Happiness, to have a Watchful Eye upon false Prophets, and false Teachers; who, like *Mahomet*, broach new Doctrines, destructive of their Peace and the Welfare of Mankind.

I proceed in the next Volume to give a more particular Description of the Provinces of *Turky* in *Europe* and *Africa*. After which I shall consider the *Turkish* Trade, and some other material Articles not yet spoke to, and treat of the several Religions profess'd in the *Turkish* Empire.





# THE

# TABLE.

## A

<b>A</b> BRAHAM, the Offering upon his Son commemorated by the Persians	Pag. 119
Achaia or Grecia Proper, the Boundaries and chief Towns	271
Achmet, the present Grand Seignior, his Ac- cession	370
Acre or Acho, a Town in Palestine	437
Aden, a Port Town in Arabia	166
Aga, a Turkish Military Officer	313
Agiamoglans, young Lads educated in the Sera- glio for the Grand Seignior's Service	307
Aladulia, a Province of Asia Minor	269, 495
Albania, a Province of Turkey in Europe	271
Aleppo in Syria, the Seat of a Beglerbeg or Viceroy. An English Factory here	427
Amasia	496
Ambassadors in Persia maintained at the Charge of the Government	66
Ambassadors, their Reception and Entertainment in Turkey	329
Angels, the Opinion of the Persians concerning them	75
Antioch, once the Capital of Syria	432
<b>ARABIA</b> , the Situation and Boundaries	161
Grand Division of the Country	162
Rivers	

# The TABLE.

<i>Rivers and Springs of Arabia</i>	163
<i>Winds on the Coast</i>	ib.
<i>Seas of Arabia</i>	164
<i>Air of Arabia</i>	167
<i>Provinces and chief Towns</i>	168, 169
<i>Arabia Camps</i>	173
<i>Their Genius and Temper</i>	ib.
<i>Their Persons, Habits, Food, and Liquors</i>	176
<i>The manner of the Caravans travelling through the Deserts</i>	177
<i>The Nature of the Soil in Arabia</i>	181
<i>Their Fruits and Drugs</i>	182
<i>Their Camels and other Animals</i>	183
<i>Their Minerals and Pearls</i>	184
<i>The Places in Arabia mentioned in Holy Scrip- ture</i>	185
<i>The Monastery of St. Katherines</i>	188
<i>The Learning of the Arabs</i>	190
<i>Their Monarchs and Government</i>	191
<i>Their Forces</i>	192
<i>Their Coins, Weights, and Measures</i>	195
<i>The Establishment of the Mahometan Religion there</i>	196
<i>The Arabian Year</i>	310
<i>Their Months</i>	211
<i>The Reduction of Arabia by Mahomet</i>	219
<i>The Boundaries of Arabia Petræa and Deserta</i>	267
<i>Arbelia Plain, where Alexander defeated Darius</i>	410
<b>ARMENIANS, their Religion</b>	128
<i>Their Marriages and Funerals</i>	136, 138
<i>Their Mourning at the Graves of their Friends annually</i>	158
<i>Their Country described</i>	419
<i>Asper, a Turkish Coin about the Value of an Half- penny</i>	308
<i>Affan Bassa strangles the Capagi who was sent for</i>	

# The TABLE.

<i>for his Head</i>	378
Afracan	247, 248
<b>B</b>	
Babylon, <i>the Description of it</i>	385
Bagdat, <i>the Capital of Chaldæa</i>	393
Bulbeck, <i>a City of Syria</i>	445
Barabinski Tartars	241
Bassalicks or Sangiackships, <i>Turkish Govern- ments</i>	340, 322
Bassa's, <i>their Commands precarious</i>	ib.
Beatifick Vision	80
Beglerbegs, <i>Turkish Viceroy's</i>	314
Belus or Bell, <i>his Temple</i>	388
Bessarabia, <i>a Province of Turkey in Europe</i>	273
Bethlehem	485
Betlis, <i>a City of Assyria</i>	410
Bir, <i>a City of Diarbeck</i>	412
Black or Euxine Sea	275
Bog, <i>a River of Turkey</i>	280
Boristhines, <i>a River of Turkey</i>	281
Bosnia, <i>a Province of Turkey in Europe</i>	273
Boffora, <i>a City of Chaldæa</i>	396
Bratski Tartars	242
Budziack and Oczacow Tartary, <i>Provinces of Turkey</i>	274
Bythinia, <i>a Province of Asia Minor</i>	268, 512
<b>C</b>	
Cadi's, <i>inferior Judges in Turkey</i>	376
Cadilifquiers, <i>chief Justices in Turkey</i>	376
Caimacan, <i>the Title of the Governor of Con- stantinople</i>	313
Calipsa Baths	498
Cedars of Libanus, <i>an Account of them</i>	514
Calmuck Tartars <i>describ'd</i>	260
Camp of the Turks <i>describ'd</i>	355
Canobine, <i>a Convent in Syria</i>	448
Cappadocia	495
	Caramania



# The TABLE.

<b>Caramania or Cilicia, a Province of Asia Mi-</b>	<b>nor</b>	<b>269</b>
<i>Caravans, the way of travelling with them</i>		<b>177</b>
<b>Caria, a Province of Asia Minor</b>	<b>268,</b>	<b>505</b>
<i>Casseen, a Sea Port in Arabia</i>		<b>167</b>
<b>Cham or Han, the Title of the Prince of Crim</b>	<b>Tartary</b>	<b>316</b>
<b>Chams or Chans, Viceroy's and Governors in</b>	<b>Persia</b>	<b>10</b>
<i>Charity of the Turks</i>		<b>286</b>
<b>Chaldæa or Eyrack Arabick describ'd</b>		<b>384</b>
<i>Children their Condition in Persia</i>		<b>150</b>
<b>Christians of St. John, an Account of them</b>		<b>139</b>
<b>Cilicia</b>		<b>494</b>
<b>Circassian Tartary describ'd</b>		<b>254</b>
<b>Circumcision of the Persians</b>		<b>143</b>
<b>Coffee-Shrub describ'd</b>		<b>182</b>
<b>Conclusion of the present State of Asia</b>		<b>515</b>
<b>Consecration of Priests and Temples not used in</b>	<b>Persia</b>	<b>144</b>
<b>Consuls in Turkey determine Controversies</b>		<b>382</b>
<b>Cooselbashies or Kislebashies, originally Persian</b>	<b>Shepherds</b>	<b>49</b>
<b>Coronation or Inauguration of the Grand Seignior</b>		<b>374</b>
<b>Coulars, Persian Horse</b>		<b>59</b>
<b>Courou, a Proclamation for all Men to leave their</b>	<b>Dwellings, when the King's Women are to go thro'</b>	<b>a Town</b>
		<b>42</b>
<b>Courtchi's, Turkish Shepherds</b>		<b>49</b>
<b>Courts of Justice in Persia</b>		<b>22</b>
<b>Courts of Justice in Turkey</b>		<b>380</b>
<b>Creation, the Opinion of the Persians concerning it</b>		<b>74</b>
<b>Crim Tartary</b>	<b>274,</b>	<b>316</b>
<b>Curdistan, the antient Assyria</b>	<b>267,</b>	<b>408</b>

# The TABLE.

## D

Damascus or Scham, the Capital of Syria, described, with the Country about it	438
Danube, a River in Turkey	280
Daroga, the Governor of a City in Persia	11
Date Trees, common in Arabia	181
Dead Sea	483
Decrees Divine, the Opinion of the Persians concerning them	72
Dervices or Faquirs, Mahometan Mendicants	106
Diarbeck, the antient Mesopotamia	266
Divan, a Council or Court of Justice in Turkey	310
Divan Beghi or Bey, the Second Minister of State in the Court of Persia	4
Divine Essence, the Opinion of the Persians concerning it	71
Divorces of the Persians	150
Dofar, a Sea Port in Arabia	166
Doris, a Province of Asia Minor	268
Duels, none in Turkey	286
Dwarfs, a Society of them in the Turkish Court	303

## E

Eclipses, the Opinion of the Persians concerning them	103
Egypt, a Province of Turkey	270
Elcatif, a City of Arabia Felix	172
Erzerum, a City of Armenia, with the Country about it described	419
Eunuchs in Persia, an Account of them	44
Eunuchs in Turkey	304
Euphrates River, the Navigation of it obstructed	403
It Sources	424
Executioners and Executions in Persia	15, 26
Eyraca Arabick or Chaldæa	266

## F

Faith of the Persians	71
VOL. VI.	X x x
	Faquirs

# The TABLE.

Faquirs or Dervises, <i>Mahometan Mendicants</i>	106
<i>Fast or Ramezan of the Persians</i>	108
Feriol, <i>the French Ambassador in Turkey</i>	333
<i>Festivals of the Persians</i>	118
<i>Fortifications of Persia</i>	46
Franks in Turkey <i>judged by their Consuls</i>	382
<i>Funerals of the Persians</i>	152

## G

Gagarin Prince, <i>Governor of Siberia</i>	244
Galatia, <i>a Province of Lesser Asia</i>	269
Gaurs, <i>Worshippers of Fire in Persia</i>	124
Georgia	267, 320
<i>Good Works, the Opinion of the Persians concerning them</i>	73
GRAND SEIGNIOR, <i>his Prerogative</i>	294, 322
<i>His Revenues</i>	359
<i>His Inauguration</i>	373
Greece, <i>a Province of Turkey</i>	271
Grecian Islands	272

## H

Hadramut <i>a Province of Arabia</i>	168
Hægira, <i>or the Flight of Mahomet, the Mahometan Æra</i>	210
Hali <i>the Patriarch of the Persians</i>	69, 89
Haram, <i>or Womens Apartment in the Persian Court</i>	31
Haram <i>in the Grand Seignior's Palace</i>	304
<i>Holy Fire</i>	485
Hosseïn and Hassen, <i>Persian Saints, a Festival in Commemoration of them</i>	121

## I

Janizaries, <i>a Body of Turkish Foot brought up in the Seminaries of the Seraglio</i>	349
Ichoglans, <i>Children of Christians, educated in the Turkish Seraglio's</i>	299
Jericho	481
Jews, <i>their Condition in Persia</i>	142
Imans twelve, <i>the Patriarchs of the Persians</i>	88
<i>Inauguration of the Grand Seignior</i>	373
Inoculation	



# The TABLE.

<i>Inoculation for the Small Pox first practised in</i>	
Circassia	259
Ionia, a Province of Asia Minor	268
Jordan	481
<i>Judgment of the last Day, the Opinion of the Per-</i>	
<i>sians concerning it</i>	77
<i>Justice, the Administration of it in Persia</i>	
18, 22, 25. <i>ibid.</i> Turkey	375, 380

## K

Kamski Tartars	242
Kars a City of Armenia or Turcomania	426
Kelecks, Vessels on which Goods are transported in the River Tigris	404

## L

Levant Sea	275, 278
Libanus Cædars	447
Locusts	401
Love unnatural among the Turks	302
Lycaonia.	494
Lydia and Misia	504

## M

MAHOMET his Family.	196
<i>He raises his Fortune by Marriage</i>	197
<i>He pretends to Visions</i>	199
<i>Declares his Mission</i>	200
<i>Publishes his Alchoran</i>	201
<i>He does not pretend to Miracles</i>	203
<i>His Wives</i>	207, 221
<i>His Journey to Heaven</i>	207
<i>The Hegira or his flight from Mecca</i>	210
<i>His Opinion that there were but four good Wo-</i>	
<i>men</i>	212
<i>His Doctrine of Predestination.</i>	214
<i>He prohibits Wine and Gaming</i>	215
<i>He is proclaim'd King</i>	216
<i>He subdues Arabia</i>	219
<i>His Person and Accomplishments.</i>	221
<i>His Concubines</i>	223
<i>Stories of his Lust.</i>	ibid.

# The TABLE.

<i>His Death</i>	221
Macalla Bay in Arabia	167
Marmora, or Sea of Propontis	277
<i>Marriages of the Armenians</i>	136
<i>Marriages of the St. John's Christians</i>	140
<i>Marriages of the Persians</i>	147
Mecca, a Principality in Arabia	168
Mecca City, whither the Mahometans go in Pilgrimage	170
Medina, where Mahometan's Tomb is	169
Mengrelia part of it tributary to Turkey	320
<i>Military Tenures in Turkey</i>	338
Mocho, the greatest Sea Port and Town of Trade in Arabia	166, 168, 171
Moldavia tributary to the Turks	318
Mongul Tartars	263
<i>Months Arabian</i>	211
Morea a Province of Turkey	272
Mosques, or Turkish Temples never consecrated	144
Moufful a City of Mesopotamia	416
Musty, the supreme Pontiff and Judge in Turkey	376
<i>Murders in Persia deliver'd to the Relations of the deceased to execute</i>	26
Muscat, a Sea Port in Arabia	167, 171
Mustapha Sultan deposed	363
<i>Mutes in the Turkish Court</i>	303
Myfia and Phrygia	510
N	
Natolia, or Lesser Asia, a Province of Turkey	500, 268, 492
Niester a River of Turkey	280
Nile a River in Egypt	279
Nineveh a City of Assyria described	408
<i>Nobility, none in Turkey</i>	321
Nogaiian Tartary	247
Nova Zemla the most Northern Land in Asia	236

# The T A B L E.

O

Olympus.	515
Oman or Muscat, a Kingdom of Arabia Fælix	169
Ostiacks a People of Asiatick Tartary	235
Ourfa, a City of Mesopotamia	413

P

Palestine	268
Palmyra or Tadmor Ruins	449
Pamphylia	493
Paphlogonia a Province of Lesser Asia	269, 500
Paradise, the Persian account of it	81
Pisidia	493
PERSIA, the Arms of that King and his Titles	

I, 10

Princes of the Blood and Officers of State in Persia	2, 3, &c.
--	-----------

The Sedre or Pontiff	7
----------------------	---

Petitions prefer'd against the greatest Ministers	14
---	----

Laws of Persia	18
----------------	----

Their Courts of Justice	22, 24
-------------------------	--------

No Prisons or Taylors	26
-----------------------	----

Punishments	27
-------------	----

Capital Crimes seldom committed there	28
---------------------------------------	----

Persian Women strictly confin'd	31 to 41
---------------------------------	----------

The Royal Haram or Women's Apartment	35
--------------------------------------	----

to 41

Eunuchs in Persia	44
-------------------	----

Lands in Persia by what Tenures they are held	60
---	----

No Fortifications here	46
------------------------	----

The Powers they have to contend with	47
--------------------------------------	----

Their Forces	49, 56
--------------	--------

Slave a Title of Honour here	52
------------------------------	----

No Naval Forces in Persia	58
---------------------------	----

Revenues of the Crown	61
-----------------------	----

Religion of Persia	69 to 80
--------------------	----------

Their 12 Imans or Patriarchs	87
------------------------------	----

Their Purifications, Prayers, Alms, Fasts and Festivals	89 to 118
---	-----------

Circumcision



# The TABLE.

<i>Circumcision</i>	143
<i>Marriages and Funerals</i>	147, 153
<i>Phrygia, a Province of Asia Minor</i>	269, 503
<i>Pilgrimages to Mecca</i>	111
<i>Pontus Galaticus</i>	496
<i>Predestination, Mahometan Doctrine</i>	287
<i>Propontis, or Sea of Marmora</i>	277
<i>Profelytes, the Encouragement given them by the Turks</i>	325
<i>Pontus Ptolemoniac</i>	497
<i>Pontus Capidocicus</i>	498
<i>Prusa City</i>	513

## R

<i>Ragusa, a little Republick on the Coast of Dal- matia tributary to the Turk</i>	273, 319
<i>Ramazan or Ramadan, a Persian Fast</i>	108
<i>Rein Deer</i>	233
<b>RELIGION of the Persians</b>	69
<i>Of the Gaurs</i>	124
<i>Of the Armenians</i>	128
<i>Of the Samoieds</i>	234
<i>Resurrection, the Persian Notion of it</i>	78
<i>Revolution, the last in Turkey</i>	363
<i>Rivers of Turkey</i>	278
<i>Romania or Rumelia, the antient Thrace, now a Province of Turkey</i>	272
<i>Rubles the value of them.</i>	247

## S

<i>Salvation of Mankind, the Persian Notion of it</i>	79
<i>Samoiede, a Province of Asiatick Tartary</i>	231
<i>Samiel, a hot poysonous Wind</i>	401
<i>Say'd or Sidon, a City of Syria</i>	436
<i>Say'd, the Name of Upper Egypt</i>	
<i>Seanderoon or Alexandretta the Port Town to Aleppo</i>	432
<i>Scham or Damascus Capital of Syria</i>	438
<i>Sedre, the Persian Pontiff</i>	8
<i>Seleucia, a City of Chaldaea</i>	293
<i>Shahar, a Port Town in Arabia</i>	167
<i>Sharmley,</i>	

# The TABLE.

Sharmley, <i>a Town of Mesopotamia</i>	413
Siberia, <i>a Province of Tartary</i>	229
Siden, <i>the Port Town to Mecca</i>	166
Sinope	500
<i>Slave, a Term of Honour in the Persian Court</i>	52
Smyrna	506
Sphai's, <i>The Turkish Horse</i>	344
Suez, <i>a Town at the bottom of the Red Sea</i>	165
Swedish Prisoners in Siberia	245
Syria and Palestine	268

## T

Tartary Asiatick	226
Tartary Muscovite	228
Tartars of Samoieda	131
Tartars Ostiack	235
Tartars of Baraba	241
Tartars of Kamski	242
Tartars of Bratski	ib.
Tartars of Astracan	247
Tartars of Nogaia	ib.
Tartars of Circassia	254
Tartars of Calmuck	260
Tartars of Mongolia	263
Tartars of Crim and Little Tartary	316, 274
Tehama, <i>a Province of Arabia</i>	168
Theffaly, <i>a Province of Greece</i>	271
Timariots, <i>Turkish Horse</i>	339
Tocat	497
Tripolia in Syria	435
Trapefond	498
Turcomania or Armenia	267
TURKEY, <i>the Extent and Bounds of it</i>	266
<i>Provinces in Asia</i>	266
<i>Provinces in Africk</i>	270
<i>Provinces in Europe</i>	ib.
<i>Seas and Rivers of Turkey</i>	275, 278
<i>Original of the Turks</i>	281
<i>Their Genius and Temper</i>	283
<i>Their Probity, Temperance and Charity</i>	285, 286
<i>Their</i>	

# The TABLE.

<i>Their Doctrine of Predestination</i>	287
<i>Their Persons, Habits and Food</i>	288, 289
<i>Their Salutations, Diversions, Games and Lodgings</i>	291
<i>Grand Seignior's Prerogative and Titles</i>	294, 297
<i>Semenaries in the Seraglio</i>	299
<i>Unnatural Love there</i>	302
<i>Mutes, Dwarfs and Eunuchs</i>	303, 304
<i>Virgins, Wives, Concubines, and other Women in the Grand Seignior's Haram</i>	304, 307
<i>Grand Vizier constituted</i>	308
<i>Viziers of the Bench</i>	310
<i>Divans or Councils</i>	311
<i>Officers of the Seraglio</i>	312
<i>Officers of State</i>	313
<i>Beglerbeglicks, or Provinces governed by Viceroy's</i>	314
<i>Tributary Countries</i>	383
<i>The present State of the Province of Curdistan or Assyria</i>	408
<i>Present State of Diarbeck or Mesopotamia</i>	412
<i>Of Turcomania or Armenia</i>	419
<i>Of Syria and Palestine</i>	427
<i>The Turkish Camp</i>	355
<i>Turkish Navy</i>	358
<i>Tyre a City of Syria</i>	436
<i>Tyth of Corn, Cattle, &amp;c. pay'd in Persia</i>	106
V	
<i>Van, a City of Armenia</i>	427
<i>Viceroy's of Turkey still'd Beglerbegs,</i>	314, 340
<i>Vizier Grand, Prime Minister in Turkey</i>	308
<i>Viziers of the Bench, Great Bassa's, of whom the Divan is composed, and who have three Horsetails or Standards carried before them</i>	310
<i>Usbeck Tartars, a Description of them</i>	263
W	
<i>Walachia tributary to the Turk</i>	319
<i>Winds on the Coast of Arabia</i>	163
<i>Winds hot and poysonous</i>	401
<i>Women of Persia made only for Pleasure</i>	31, 41
<i>Four good ones only</i>	212
<i>Women in the Grand Seignior's Haram</i>	304
<i>A Werst or Verst three quarters of an English Mile</i>	230
Z	
<i>Zaims in Turkey hold their Lands by Military Tenures</i>	340

P. 5-1955



